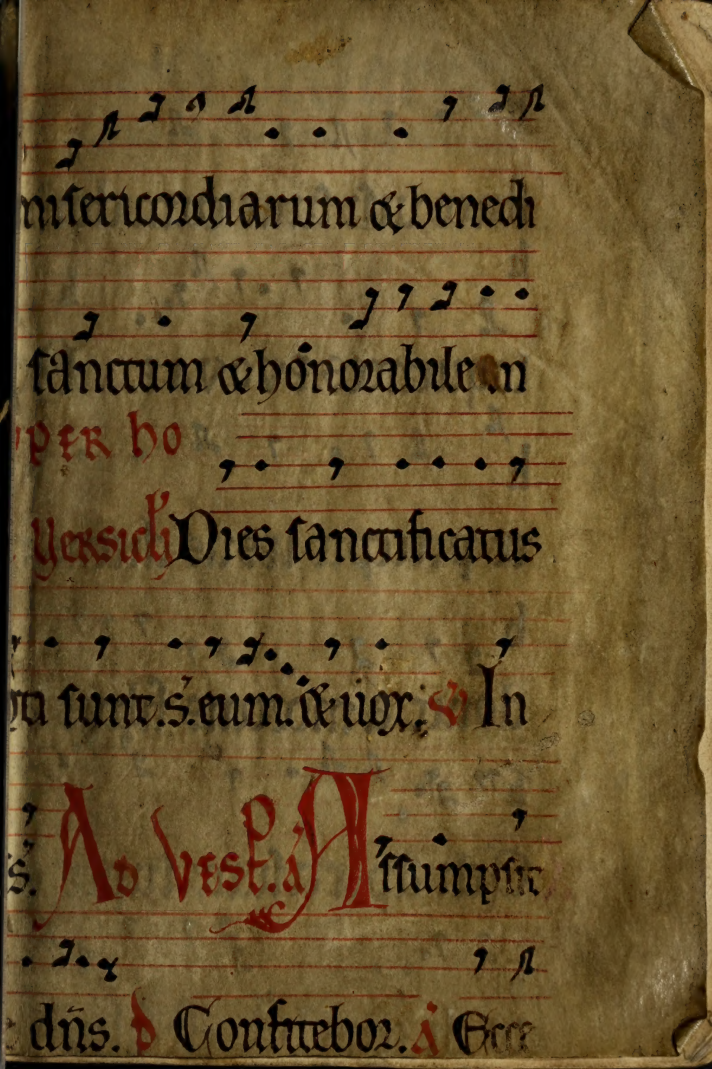
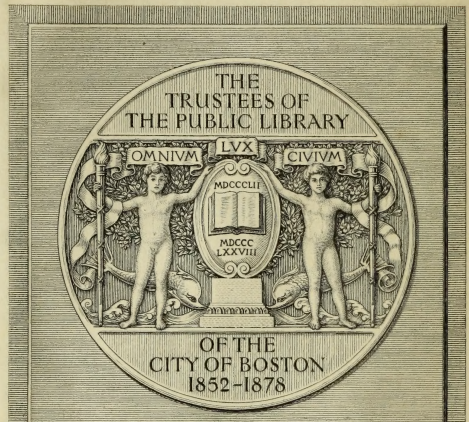




PURCHASED
FROM THE INCOME
OF THE FUND GIVEN TO
THE PUBLIC LIBRARY OF
THE CITY OF BOSTON BY
JOSIAH HENRY BENTON
1843-1917

A declarati

on of the masse/ the fruyte therof the cause & the meane, wherfore and howe it oughte to be mayntayned.

Newly perused and augmented by the fyrst author therof.

Maister Anthony Marcort at Geneue.

Johan. vi.

I am the bread of lyfe, who so cometh to me shall haue no hunger. And who that beleueth in me shall neuer haue thurste.

Translated newly out of Frenche into Englysshe. Anno M.D.XLVIII.

Josiah H. Benton Jr.
Jan. 22, 1941
AA

Cephas Geranius to the reader.

AFter that I had consydered the greate and horyble blasphemy presently compytted agaynste the holy instytution of the supper of Jesus Christ. In the stead wherof to vs is propoſed a thing ꝑ is feined and fond to the great dishonour of Jesus chriſt & of hys church, we haue obteyned thys present boke of the author for to declare the ignoraunce and symplycyte of many, and to put awaye the abuse and presumptious asserciō of other. But for as moch as the sayd treaty is submitted to to the iugemēt of all persones, among whome is great varyaunce in not gyuynge sentence at a bluſche, as wyllyng to esteme of the tytle of a portion of the hole or totage of the boke. But fyrſt to reade it all through vnderſtand, and examin it, and that by the holy scripture, by the whych all thyng ought to be ruled esteemed and weyed. and than to iudge. Or elles as sayth the Jurisconsults in the treaty de legibus. It is a thyng inciuple Wout to haue seen all the law, to iuge or answer to a parte therof. Also sayne Hylary in the boke of the Trinite delyred that it shulde not be condēpned before that they had red that which he had wryttē, & also not to haue regard to the sautors of the errour whych are here cōuinquyght. For as sayth the Can. Suspecti. in q. v. the laes and aduerſe parties ought not to be iuges, by meane wherof iuge your selfe iuſt iugemēt, & as before God, estemyng that the same is verite after the which we shalbe all iuged by Jesus Christ to the hygh & last estates.

Finis.

Rare Book Dept. XG.404.167

WE haue the wordes of the prophetes stedfastly, in the scrypture the whyche ye ought to regarde as to ꝑ cādel shynynge in a darke place, vnto the tyme that the daye begyn to spue lyght, and that the day sterre aryse in your hertes. And fyrst vnderstād thys that the holy scripture is not knowen by our owne expositiō. For prophecy was not gyuen in one tyme by the wyll of mā. But the holy mē of God, inspired of the holy Goost haue spoken it. And therfore (as sayne Paull sayth) all scripture dyuinely inspyred is profytable to be taught, for to reproue, to correct, & be shewed in iustice, because that the mā of God be entierly instructed to all good workes, by the whych so many euidēt passages vnto vs is apperely shewed that the rule of our fayth is the onely and holy word of God. After the whyche onely we ought all to beleue & kepe in all that concerneth God and our saluation. Wherunto by greate fydelite exhorteth vs the holy Apostle of Jesu Christ sayeng in thys maner, Procede we in one selfe rule wherunto we be comen, because that we may be all one. Now it is certayn that in folowyng the opynyons & fantasyes of men (the whych among, are so moche dyfferent varyable, and cōtrary eche vnto other) that neuer we maye be of one accorde, but it is behouefull for vs to take one soole scripture for our clerty and bryghtnes, for our dyrection and ledynge.

ii. Pe. i.

ii. Ti. iii.

Phillip. iii

The which alone to be our perfite & entier rule, whych can not nor ought to be any other than the onely word of god, for almoch as therin is
psal.e.xvi contayned the diuine thynges. Euery man is a
Roma.iii lyer, and the onely god is verytable. Wherfore
Gala,vi. ryght well cōcludeth the sayd holy apostle that whosoeuer foloweth this rule peas shalbe ouer the & mercy. Ouer thē saith he, & not ouer the other, for there is but one soole way of saluacīō. It is thā right euidēt that the holy scripture is
Wath the onely stone & soole foundation of our fayth by such wyse that we ought not for to beleue, nor hold any thing whatsoeuer it be, touchyng the dyuine thynges, but as it is cōtayned in the holy scripture, Wout to chaūge any thing, addyng or mynishing, or otherwise it shuld be no more fayth, but folysh opinīō, ymaginatīō, dreme, error, dyscept, & raucry. Therfore it is not behouefull for any creature to vndertake for to adde, inuent, chaūge, or dyminysche whatsoeuer thing of the sayd holy & immaculate word, but in all and ouerall it ought to be taken & lefte in the ryght puretye & clere symplycite Wout pluckyng (as thy fantasy is) to other sens than the holy spirit hath reueled it, and that vpō payne of eternall maledyction, yea and yf it were an
Gala.i. angell of heauen. And here against must not be
Appoc. alleged tyme nor custome to the cōtrary, howe long soeuer they be, or may be, for as moch as the Lorde god innuable, wherby the ryght dyuine cā neuer be abrogated, neyther by long or antiquite of tyme nor moued or chaūged by tra
Esaie.xl. ditions, or cōstitutions of man. For the worde of god remayneth stedfaste euerlastyngly, permanent & verytable, and no power may to the cōtrary. And yf any that by some space of tyme

haue

haue lyued say, preache, wryte, dyffyne, beleue, & teach otherwyse than the sayd holy wordes bereth or cõtayneth, it is nothyng worthy of allegation, for be the tyme neuer so longe, it is nothyng estemed or reputed in the presence of god as it is wryten. I. M. yeares in the presence of God is as a daye passed, that is to say as nothyng, or a very small thynge. Psal.xl. ii.petr.iii.

¶ Moreouer God hath ordeyned tyme behouefull at hys owne good pleasure, wherin he hath determyned reueled, & manifested his verite. The whyche tyme can neyther be forthered nor hyndred. For the purpose of god is vnmouable, whych he hath openly shewed and declared in the temporall and holy natyuyte of hys sonne, the whych came not incontinẽt after the transgression of Adam but tarryed longe tyme, and by the space of thre. M. yeres dyd leaue the worlde in ydolatry. Roma.i. Gala.iiii.

Thys notwithstãdyng whan the plenitude of tyme ordeyned of god was accõplysshed, thã he sent hys sonne made of a woman, made vnder the lawe, to thend that he shulde agaynbye them that were vnder the lawe.

Nowe after that he hath done to vs thys great mercy, shulde it not be a great pryde and cursed vnkyndnes in stead to gyue hym graces and thankes for soch a benigne and charitable delection (for the whych he gaue hys onely sonne) to say, wherfore tarryed he so longe? why came he no sooner?

I haue subiunct thys for to touche and abate the ingratitude and arrogãce of many poore blynd persons the which at this present tyme (to whõ it hath pleased god by his infinite bounty, manyfestyng hym selfe by hys holy worde and

gospell of saluatiō, the whych a certayn of tyme by the permyssiō of tyme was despysed, cō-temned cast vnder fote, corrupt & put in forget-fulnes) say these wordes of blasphemy, or other lyke, & wherfore hath he tarped so long, wher-fore shewed he thys no sooner? Haue not our predecessors lyued well? It sufficeth vs to lyue as they dyd, so many greate clerkes & wyse fol-kes folowyng the counceyles & determynations of the vniuersytyes, the Cerymonies and ordy-naunces of the Pope, may they saye: whyche be wordes of ignoraūt folkes, or mockers, hard herted and obstynate. By the whyche wordes they ignoraūce so clerely doth shew, that it is notoryous, as touchyng the misteries of God. They vnderstande nothyng but by infydelyte, as put in reproued sēces wythoute feare or reuerēce, preferryng horryble blasphemes, which is a sygne of the yre and furor of god, demō-stryng vpon suche folkes inenitable ruyne, and moost dredefull dampnatiō. Also all such wor-des and allegatiōs bene inutile & vayne wyth-out any effycace, for the Turkes & Sarasyns wyl say almoch of theyr law. Thā we must me kelp take and receyue the gyft & grace of God, at suche tyme as hys good pleasure is to gyue it vs, wythout disputyng, wherfore he hath ta-ryed tyll now, wythout allegyng multytude or pluralite of persones, nor also speke of the lyke, or ende of them that haue lyued here tofore. For God is myghty to dyspose hys creatures at hys wyll, & no man may say: wherfore doest
Job. ii. thou soo. Moreouer it were better to folowe the onely Wychee hauyng the spirite of God,
3. Re. xxviii than all the sacrysyers & Prophetes of Baall, hauyng the spyryte of errour.

How

Howbeit I beleue stedfastly that yf in the tyme past the euangelyke trouth had be thus shewed as it is now þ many of our predecessours wold rather haue indeuoured them mekely and kapthfully to haue receyued it, better thā we do now, the worlde is so peruerted and corrupt by the doctrine of mē, whych is a leuin of the Phariseys, & whyche Jesus Christe admonysheth vs to eschue and flee. mat. xxvi. Mar. viii

Neuerthelesse we must not for the hardnes & malyce of some aduersaries and enmyes of the truth, leaue to declare and manifest almoch as shalbe possyble the pure and veryfable worde of God. In the whych wythout any doubt all they shall beleue that be ordeyned to the lyfe eternall, & none other & al to the honor glory and prayse of god. To the which thig as true & obedient chyldren to hym we ought to peure, wout sparyng any thyng, or in any wyse to dissimule Thys is for an aduertismēt that in this present mater it behoueth eche one to stay holly to the holy word of god, as to that wherby all creatures shalbe iuged. All thyng ought to be examyned & proued, and none may contrary it. Actuū. iii.

Now for to touch the purpose wherof presently we treat. It is nedefull by holy scriptures to declare and cupdently to shewe how the masse ordeyned of the Pope and Bishops, and other persones whych in great pryde agaynste ryght and realō named thē selfe of the church, is directly agaynst verite, & manifestly against the holy word of god. And therfore it is an abhominable thyng, that ought not to be permitted to endure, bycause þ by the same the Lorde God is greatly offended. And the most parte of the world unhappyly seduced and begyled.

The whych masse vnder shadow & concernyng of holynes, the more easyly to abuse and deceyue the world, hath ben introduct, and thus cautelously cõpassed, not by holy scripture. Wherin can not onely be founde the name of masse. But sondry Popes & Bisshops with other lyke it hath ben found, & put in the stead of the holy supper of Jesus Christ, of the holy table of the precyous & holy bread of action of graces, the whych ought to be take of the cõgregation of all faythfull Christẽ people, in mynde & recordation of the death and passiõ of Jesus Christ, in remẽbrance also of the charite & dylectiõ, wherwith he loued vs so moch that he gaue hys lyfe for vs. Lykewyse in sygnificatiõ of the charyte and loue fraternall, wherby we ought to loue eche other, as mẽbres of ꝑ body of Jesus christ.

In the stead of the whych so salutary and cõsolable instruction, in pompous Ceremony, for theyr pleasure they haue caused for to worshyp a lytell breed, as yf it were the very God, wherein all ydolatry, all iniquite, and wyckednes is repled.

And thys haue they done the better to authorise theyr reygne and lordshype, the better to exercyse theyr tyranny, the more easyly to make marchaũdise our soules, & deuour ꝑ substaũce of the people, and fynally to cause thẽ selfes be worshypped. For as the people effronted without shame hauynge harlots forheades, they durst well say, and publysh that they were more worthy thã angels or the virgin Mary. Because that yf one of them (albeit that he is infect, and a harlot full of fylthynes) holde a morsell of breade in hys hande he hath the power (yf he wyll) forth wyth wythoute declaratyon

at hys

at hys onely worde there to cause the sonne of god to come and descende in body and in soule all alyue, as byg and as hole as he hanged on the crosse, to beare hym here and there, to kepe hym in a boxe or an almery, to eate hym and swalow hym whan he lyst. To be short, and let hym do what he wyll, it is an horyble thynge to thynke on it. And yf they be demaunded frō whens they haue and cometh to thē thys mer-uelous power more than the other that be not dysgysed, anoynted, shorne, or clypped. They answere better than they wene. For they saye it is bycause of the caracter, that is to say, the token and meruelous marke wherwyth they be sygned, but yf they thoughte well on that, that they do saye, truly shame and feare wolde Apoc. xiii
styll them. For it is wrytten that none maye cheapen, sell nor bye but he haue the marke of the beaste.

Howbeit bycause that our mater may be well buylded clerely vnderstād & proued. It is nedes-sary to touche, declare and shewe in perticuler some poyntes of abhominatiō that be foūd in this masse. For to shew all it is almost impossy ble, and beleue that no mā can do it, and yf any had power gyuen for to do it, it behoueth hym to haue a very great boke, so moch malediccti-on is enclosed therin, & detestable pditiō. Notwith stād ing that to many it semeth precious & fayre Luce. xvi.
But as it is wryten in S. Luk. That which is hygh vnto mē, is abhominatiō afore god. And S. Paul dare wel say ṗ the angel of sathā trāf i. Cor. xi.
figureth hym selfe into an angel of lyght. The which in this place is very gretly fulfilled, whā vnder the shadow of holynes, vnder apparāce of verite, somoch lieng & falsenes ī hipocrisy is

found

and woyll of all, thys eupll is so greatly shed, thys canker is so moch sowen through all the body of Christendom. Thys mysterable herbe hath spred the rootes so farre, that vnto man
Luc. xviii it is impossyble to remedy it, but that whych is impossible to mā, is easy to the lord God. Therfore retourne we to hym, and wyth a meke hert pray we hym that it wyll please hym to behold vs in hys mercy, gyue vs hys blessyng, and open our eyes in suche wyse that we may clerely knowe the veryte. Amen.

☞ Fyrst a declaration of the dayly sacrifice that the sacrificers gyueth to knowlege in theyr masse to be done for the saluation of the people.

These sacrifycers thō as not contēt wyth the voluntary and holy sacrifyce, by the whych Jesus Christ that is the very lābe & moost holy innocent, and wythoute
Johan. i. spot, the whych alone taketh away the synnes of the worlde, hath offred for vs to God hys father hym selfe hath gyuen hys lyfe, & shed hys bloude for our redēption, makyng an ende and consummation of all outward and vysible sacrifices, as reputyng that vnsufficient puttyng them selfe in the steade of Jesu Christ, they haue a masse, or in theyr masse made & inuēted a vysible sacrifices as the haue sayd vtile and profitable for the redēption as well for the quycke as the deed, whych is playnly agaynst the holy scripture, and an outragious cōtemnemēt, and a ryght renouncyng of the deth and passyon of Jesus christ, which shortly is easy to be shewed.

In

In the.viii.chapitre of the epistle to the Hebrews, in speking of Jesus Christ, amonge other thynges it is wryten. It was cõuenable to haue a bysshop, holy, innocent separate frõ synners, and hygher than the hyres. That is to say ouerpassyng all vertue and power of pure creatures, the whych haue no nede (as the prestes) to offre euery daye sacrifice, fyrste for hys synnes, thã after for the synnes of the people. For he hath doon thys, in offrenge hym selfe ones. Notably he sayth in offeryng hym selfe one tyme, for neuer was such an ob'ation, nor neuer shalbe reiterate, but as fully sufficiente and enteyer hath for euer in all suffyced once for all. Ebze. viii.

In the.ix.chapitr of that same epystle it is sayde thus Christe Bysshoppe of goodnes came in presẽce by a greater and perfyter tabernacle, not made wyth handes, that is to saye, not of thys creation, and not by the bloud of gotes or of calues, but by his own pcious blood is ones entred into the sayntuary, and hath founde eternall redemption. Ebze. ix.

Here agayn he sayth, that by hys pfekting ones, eternal redemption is made and accomplysshed. Wherby it is very eupdẽt that for our redemption we haue no nede of these poore sacrifiers, offryng and sacrysyeng daily for thẽ selfe, and for vs, as yf they were our redemers yf we wyll not renounce the oblation of Jesu Christ, or repute the same vnsufficient whych is clere and manyfeste by the texte of the same chapiter, or as it is sayd afterwarde. Jesus is not entred into the sayntuar ymade wyth handes, figure of the truth, but the sely in heuẽ. To thend that nowe he may appeare for vs before the face of hys father, and not byeause that he Ebze. ix.

offred

offred not hym selfe oftentymes otherwyse (he sayth after) he shulde haue suffred often syth the beginning of the world. But now in the cõsummatiõ of the worldes he hath appered ones by his sacrifice, for the destructiõ of synne, and as it is ordeyned of mẽ for to dye ones, & after thys the iugemẽt. Thus also Christ hath bene offred ones to abolysh the synnes of many.

Here is certaynly a very expresse text, where it sayth clerely that Jesus Christe offreth not hym selfe many tymes, or otherwyse he shulde dye many tymes. For Jesus Christ to dye, and to be offred to his father is al one. Now he shal neuer dye, wherby he shal neuer be sacrified, & in sacrifice he wyll neuer offre hym selfe. Than it foloweth wel þ mẽ can not offre & sacrifye hym For yf he offre not hym selfe, howe may other offre hym

Christum mori & eñdem præsentari idem.

And it may not be sayd þ the sacrifice that is made now is the memory of that first sacrifice wherby moreouer it foloweth that all our sacrefiers that make þ people to vnderstãd, that they præsẽt & make sacrifice for the quyck & for the deed Yea & yet to be the more galãt, onely for thẽ that they please to chuse & name, moche more thã manifestly appereth that they be seductors, begilers, and lyers. For certainly syth the deth of Jesus Christ all visible sacrifice is ceased, & the state of sacrifiers is expired, wherby they are shorne in vaine, and dysgupled for nothyng elles but that they may be knowẽ for to be fooles vnwyttyy, & vnhappy voyd of brayne. But for more ample pbation it behoueth to cõsyder the .x. chap. of the same epistle, where as almost ouer all is made mẽcion of & holy sacrifice of Jesus christ the which hath make an end of al sacrifices, so that neuer a sacrifice visible

Ebre. x.

is abyden, and among other thinges it is layd Ebre.x.
thus in the plone of chrift. Behold I come lord pfal.xxxix
god to thend þ I may do thy wyll, than folo-
weth. By the whych wyll we be lãctified by the
oblatiõ ones made of the body of Jefus chrift.
Thã after it layth. For by one oblatiõ he hath
made the lãctifyed pfyte eternally. And alfo the
holy gooffe teftyfyeth it. For after he layth, I
thal haue nomore mynd of their fines & of thefe in-
quites, and where there is remiffiõ of them
there is no more ablation for the fynne.

And for bycaufe that excufe of ignorafice be
not in vs, let vs cõlider that thefe poore facrifi-
ers here to fore hath layd. That very true it is
that Jefus Chrift had gyuẽ hys body in facry-
fice, principally for þ fyn of Ada (& as they lay)
for originall fynne, but not entyerly for fynnes
that cõmyt actually day by day, which is none
other thyng, but for to lay & blafpheme þ oure
lord Jefus Chrift hath not made & found entier
and pfyte redẽption. And therfore they lay (as
yf they were adioyne or knyt vñ Jefus Chrift,
for to helpe hym to make our redẽption & that
they were our redemers) þ they offre to god in
theyr maffe, facrifice for the remiffiõ of our fin-
nes which is ameruey lous boldnes and to vn-
happy arrogaũce. For the which to abate and
put down maffyfly in the faid chaptre, forth vñ
it layth after in this maner. If we fyn willing-
ly after that we haue receyued knowleg of ve-
rite there is left vs nomore facrifice for finnes
The which wordes (in whatfoeuer maner that
any wyll take thẽ) be fo clere, fo quyck & mighty
þ they cã not be ynough meruelyed at, how the
world hath bẽ fo abufed blynded, & decepued to
fuffre as yet wyllyngly fothe facryfyce, or to
preferite any facryfyce vyfyble and outwarde

vnto the Lord god, for our synnes, seynge that
so constantly, so myghtyly, so many tymes & ofte
the sayde holy apostle aftermeth and sayth that
there is nomore sacrifice, ynor neuer shall be.
For after Jesus Christ it behoueth not to loke
for any other sacrifice. But it hath behoued,
and so god hath permytted that Satã by hym
and hys mynisters haue seduced the worlde a
fewe except. For it was afore spoken and pro-
phesyed that all shold be thus wasted and lost.
mat. xxiiii And fynally for to manyfeste the power, glory
& magnificẽce of the souerayn Lorde, the which
ii. Thes. ii by the sounde of hys worde, and by the spyrite
of hys mouth, shall put to ruyne & ouerthrowe
the reygne of hys enemyes, that is to wyte An-
tychrist, the world, hell, and Satan.

Alas is not thys a great mysery to thys vn-
happy world, to haue so greatly dyspised these
fore alleged sentences, to haue cõtempned them
in thys wise, & so coldly passed them ouer with-
out any other aduysemẽt, neuer wyllyng to cõ-
sider that there is great dyfference betwene sa-
crifyce and testamẽt. For whan we offre sacry-
fice to god, we gyue and present to hym, wher-
by it is very euydent that whã we take and re-
ceyue of hym any thyng, that it is no sacryfice
but lyberall gyfte and pure mercy.

And who thã is so blynded that he seeth not
here clerly that by gyft of testament, confirmed
by the death of the testatour by great loue and
charite, he hath holly gyuen him selfe vnto vs?
Luc. xxii. Sayntt Luke toucheth it at the quyck, whan he
sayth thus. Thys chalice is the newe testamẽt
in my blood that shalbe shed for you. Testamẽt
he sayth, not example to do sacrifice. Yt thys
poynt they haue very yll thought, whã by for-
getfull

gelfulnes (to thende that I lay not myfunder-
standyng) soch a gyft they haue wylled to chast
ge into sacrefice. Yf we wyl do sacrefice let vs Rom. xii.
do that Saynt Paule sayth, and beleue hys di-
uine councell, where he sayth thus. I pray you
than my brethren by the mercy of God that ye
offre your bodyes in a lyuely sacrifice, holyly,
pleasaut to god. &c. To soch sacrefice we be all
ordeyned of god, preistes and kynges wythout
beyng shauē, shorne, ceremonyus, or dysguysed
Not for to offre hys sonne vnto hym agayne.
For to offer vnto hym soch offeryng we be to
vnworthy, to wyles infect, for almoche as he
offred hym selfe to hys father for vs.

The whyche oblatyon for all tymes is
eyght sufficient and parfyte, or elles it behoued
for to reiterate or renew it bycause it sholde be
vnparfyte, or certaynly in cōuenient to seke a-
ny other, whych by effectate argument of scrip-
ture. I shewe thus.

In the epistle to the Ebrews by dyuers ar- Ebre. x.
gumentes it is concluded that for the death of
a hygh Bishop there must another be ordeyned
and by the death of hym another, and so conse-
quently vnto the tyme that there come one en-
tyerly immortall, whych is our onely mediator
Jesus Christe. The whych alway assysteth for Nota
vs in the presence of god. Lykewyse for the im-
perfection of the sacrifyces of the old law it be-
houed euery day to begynne vnto the tyme that
one was offered entyerly parfite and consum-
mate, whych must not be reiterate. The whych
moost holy and moost perfyte hath he be made
by our hygh Bishop and pastour Jesus Christ
whych offered hym selfe in sacrifyce and none
other thyng no better thynge nor none so good
coulde

could be founde next god, all this is declared more at large in the.b.vi.viii.ix. chapptres of the sayd epystle.

Non est dare medium.

Now I demaūd of all sacrypycers yf the sacrypice be perfyte or unpfyte, wherfore abuse they thus the pore world, & sel a thing þ is nothyng worth, yf it be parfyt. why is it dayly reiterat, & so oftētymes by thowsandes begon āgayn, put your self forth poore sacrypicyers, and yf ye haue power to answer, answer, for gladly I wold upon this here your answer. The which I konw that ye wyll byng forth ad Calendas grecas. that is to say neuer after your honeste custome.

i.q. neuer.

For the whych thynges that be so euydente and manyfeste that any man ought to be ashamed to say the contrary, some wyly foxes all ashamed of theyr matter, to couer & excuse theyr malyce to abuse and begyle the worlde agayne (as theyr maner hath ben and is alwayes to resyste and gaynsey the verytе) as now are many not ashamed to speke and properly to say they haue not done sacrypice, but onely haue offred sacrypice of pryste whych is openly ashaynst the Cannon of theyr masse by the whych they name and cal this bread (after þ they haue pronoūced the wordes whych they call sacramentalles holy sacrypice, holy oblation, presented and gyuen to God, as the sacrypice of Abell and Abraham, and comynly they calle it Corpus domini the holy hoostе, and soch maner of names.

Also for to pray to god and offre to hym sacrament of pryste redeth neyther breade nor wyne, there nedeth neyther lyght nor candell, shauyng or sherynge nor dysguysyng wyth vnaccustomed and wylde garmentes wherby they can

no longes

no longer couer theyr abuse, theyr malyces and errours by suche fyctions and leger demaynes, wherby alwayes they destroy them selues. Not hauyng so muche wyt that in so spekyng them selues holy doth not confounde it. For sacrifice of prayse is comyn to all persones. Be it mā woman, or chylde they are all bounde to offre sacrifyce of prayse. And by thys meanes yf in theyr masse be none other sacrifice but prayse, a woman myght say saye it, yea a lytell chylde, whyche is directly agaynst the accustomed doctrine. But it muste nedes be that suche lyinge dreames dystroyeth it selfe.

Now haue they sayd ouer all vnpuerslities Papalles that the masse sayde or songe by an vnthryfty harlot preiste, was, and is as good, as the masse of the mooste holy preiste that is. The whych thynge we confesse to be moze verified than they wene. For of them both is but wretchydnes, howbeit theyr intention is to say that, that cometh not of the vertue of hym that doth such wozke, but by the vertue of the thynge wroughte, that is to saye, offred to God, sacrifised and prefetyng, and in theyr Latyn they do say. Non virtute operis operātis: sed virtute operis operati, that is to say not by the vertue of the wozke of the wozlde but by the vertue of the wozke wroughte whyche is all falshood, dreames and inuentiōs of mē as aboue is effectually shewed.

¶ The seconde declaration yf in the Sacramente of breade and wyne there is transubstanciation or not.

FOrther more to confound errour after errour, not wythstandynge that thys fyrste poynt is sufficient to abolysh it euydently Not the sacramēt of Jesus Christe. for it belemeth not, but this triūphaūt Papall masse The sayd selfe poore sacrificers as enchaūtours ydell people whych neuer esteemed the holy scriptures, and for to encrease and publysh theyr folysche frenasy, scantly wyllyng to gyue place to the body of Jesus chryst, haue sayd, put in wrytyng, preached and taught, that after that they had blowen or spoken ouer the breade, whych they hold betwene their fingers, & ouer the wyne that they put in the thalice, that there remayneth neyther breade nor wyne, but by tran' formatiō, or as they say trāssubstanciatiō, the body of Jesus Christ is there vnder the accidēs of the bread inuisible hyd. And the blood also vnder the accidēs of the wyne, whout that there is any more bread or wyne, which is a doctrine of deuyls, agaynst all verite, against all experiēce, against reason & holy scripture, the which hath among other thinges cast away & alienated frō the christē law & religion almost all the erth, so full of wretchednes is the papystical doctrine.

That this doctrine & sophistical determinatiō proceding of vanite of dreamers, is entierly against ꝑ holy scriptures, it is euidēt & manifest by. S. Paul S. Mathew. S. Mark & S. Luk Where as all these wytnesses of truth spoke of the holy supper of Jesus Christ, they haue sayd and put in wrytyng that our lord Jesus christ toke bread and brake it dystributinge it to hys apostles & disciples. Fyrst S. Paul saith thus.

1. Cor. xi. Our lord Jesus Christ ꝑ same nyght in whi: che he was betrayed, toke bread & geuyng thākes brake it & sayd. Take & eat, this is my body

which is broke for you S. Mat. lykewyse saith in this maner And as they supped. Jesus toke mat. xxvi.
bread, blessed it, & brake it, & gaue it to his disciples & sayd. Take & eat, thys is my body sayntt
Marke sayth almuth, & also. S. Luk haue wri- Mar. xiiii
ten it in theyr gospelles, where as they name the Luk. xxii.
bread expressely, & not ꝑ substaūce of bread. Itē
S. Paul in the place before alleged. After ꝑ he
had made āplementiō of ꝑ institutiō & ordinūce
of the holy supper of Jesus Christ, sayd in thys
maner. Mā approueth him selfe, & so eateth of
this bread, & drinketh of ꝑ chalice. where as he
sayth not. Eat ye the body of Jesus christ, whi-
che is hyd vnder the apparēce of bread, but o-
penly, purely, & clerly he sayd, eat ye of this bred
Now it is certain ꝑ the scripture had no discept
and that in it is no sayning. And notwithstan-
dyng the & poore blynd folke haue ben presūp-
tuous & bold that they durst diffine & determine
agaynst saint Paull, & other euangelistes that
there is neyther bread nor wyne, but onely the
symplitude of breade and wyne. Also in the Ac- Act. xx
tes of the apostles it is wryten thus. And on a
Sabboth day, when we were assēbled to brea-
ke bread, where as it is not wryten sēblaunce
or lykenes of bread. And S. paul in another pla i. Cor. x.
ce sayth. The bread that we breake is it not the
participatiō of the body of Jesus christ. In the
which so many euidēt enstāpies the holy scriptu
re pnounceth & saith expressely to be bread, not
a shape or lyud apparēce or lykenes of breade
wherfore on payne to be condempned of God
we must symply beleue it to be breade, and not
lykenes of bread onely, for (as it is sayd) in the
holy scripture is no sayynge.

True it is that the faythfull Christyans

well vnderstandyng the dygnite of the Sacra-
mente, take the breade sacramentall, not as co-
myn breade, vulgare and vsuall, but as breade
sanctified, seperat, destinat, and ordeyned to di-
vine vses, bycause that in thys moost holy acti-
on the spyrite and soule of the faythfull shulde
be nourysshed, that is to saye knyt ioyned and
vnyed by speciall operation to hys proprie ly-
we whyche is hys pastour and onely saviour Je-
sus, and that inuysyble for the tyme of this mor-
tall lyfe, by intellygence and contemplation of
fayth. To the whyche in the lyfe to come, shall
succede wythout couerynge of sacramente, o-
pen vision actual and realle reuelation of our sayd
redemer, hyghe Bysshope, kynge and sacrysyer
ordeyned of God hys father vnto the consum-
mation of all thynges.

Sayncte Cypryan martyr one of the ancyēt
doctours and the fathers of the Churche in a
sermon that he made of the supper of the Lord
that begynnethe. Suscitati Lazari Hierosoly-
mis increpuerat rumor. By hyghe and long sē-
tences that whyche I haue touched shortly, a-
monge the whyche he sayd thus Panem ange-
lorum sub sacramento manducamus in terris,
eundem sine sacramento manifestius edimus
in celis. That is to saye, we Christyans eat the
bread of angels (whych is the Christ of the ly-
uyng God) vnder the sacramēt in erth. But we
shall eat it in heauen manifestly wythout color
of sacramente. And what he vnderstandeth by
eatynge hym selfe declareth it in the same ser-
mon, sayng, Quod est esca carni, hoc anime est
fides, quod cibus corpori, hoc verbum spiritui.
That is to saye. That whyche the meate doth
to the flesshe, the fayth dothe it to the soule, and
that

that whyche the meate dothe to the bodye, the
word of God doth it to the spirit. As touching
the propyete of breade it is well to be noted it
is the nature and condition of breade and wyne
as to theyr fyrst constitution is to nourysche and
fede the body. But it hath pleased the Lorde to
ordeyne them in hys holy Sacrament, to ano-
ther and more excellent operatiō, whych is that
to the well understandynge and faythfull per-
sone it bryngeth & representeth not to the sens
of the body, but to the soule and spirite, actual
tastynge, quycke knowlegyng, and mynd of the
body of the sauiour of our soules, deliuered to
deathe for vs, and of hys precious bloode shed
for our redemption, whyche be two dyfferente
thynges. For the bodye myghte well haue dyed
wythout effusion of blood, as we se dayly ma-
ny dye. But by hys greate mercy it pleased hym
for to do both: for vs. That is that he hath ta-
sted death as to the bodye, and not onely that,
but also wold shed & offre hys precyous bloode
in ryght of oure redemption. And therfore by-
cause that in hys churche shulde alwaye be had
mynd of these two admyrable workes he hath
ordeyned thys same holy sacramente, whych is
the consummation and ende of al other in two
vysyble thynges that is to wyte, in breade and
wyne, the whyche thynges shulde neuer be sepa
rat, as they haue done in the Popysh churche,
whyche is a greate wyckednes and extreme sa-
crylege openly agaynste the institution and or-
dynaunce of Jesus that so expressely and so e-
uydently had conioyned them. But what care
vnkynde folke, ennemys to the verite, of the or-
dynaūces therof, for they be wyse, and not vn-
wyty. Yf sayntc Paule were a lyue, O howe

he wolde crye agaynſt ſuche a curſed abuſe, ſo wolde ſaynte Juſtine ſaynte Cipzian, and all other induced wyth the good ſpirite.

But to returne to the purpoſe how it is certayn that of the ſame bread which they had bleſſed in eatynge the Lambe of paſſage, called the Paſcall lambe. Jeſus Chriſt toke & brake ſayenge, take eat, this is my body. Wher vpon in the ſermō afozſayd this good doctour Cipzian ſayd thus. Ante verba illa, cibus ille cōmunis, tantum vtrianoo corpozi cōmodus erat, ſed ex quo a dño dictum eſt, hoc facite in memoria cōmemozationē. ꝛc. panis iſte ſolēni benedictione ſacrat⁹, ad toti⁹ hominis vitā, ſalutemq; pficit That is to ſay befoze ꝑ wozdes of Jeſus chriſt this meat ꝑ was commune anayled to fede the body onely. But ſyth ꝑ the lozd had ſpoke thys bread cōſecrate by ſolēpne bleſſing pzoffiteth to the helpe & entier ſaluation of mā. Thys bread thā by one ſuche & ſo ſiguler applicatiō, ſo high, ſolempne and excellēt bleſſing is chaunged and altered, not in corpozall ſence, but to intellectuall ſpirite, not of kynde oz ſubſtaūce but of operation of nature, of ſignificatiō, dignite and office, yea to the faythfull, but nothynge to the vnfaythfull but perdytion.

The which thing yll vnderſtād hath gyue occaſiō to the ſcole mē at this preſent tyme curyouſly & bainely to diſpute, that is to wyt, yf the accydentes may be ſeparat & remayn wythout ſubſtaunce, ſubſtaunce wythout accidētes, and other dyuers allegations, which ar not to purpoſe of Jeſus Chriſt nor of hys church but ſerue to confuſe the worlde, and to expulſe the chriſten religion to ſlaunder, mockery and irryſion, for of one incōuenient (yf it be not wythſtande) many other wyll folowe.

Who may thā any more sustayn, suppoꝛt, & endure such folke, the which as pꝛesumptuous and arrogaūt wout feare oꝛ reuerence haue be so bolde to cōclude that there is neyther breade noꝛ wyne, but haue dreamed & inuented a wanton and a new terme of speaking, that they haue called (as is aboue spoken) transsubstantiatiō The whyche in the holy scrypture was neuer red. Noꝛ by the sayntes and good fathers of the pꝛymatyue Churche pmagyned. Wherby as ennemyes of God and hys woꝛde by very ryghte ought to be expulsed, and caste awaye, oꝛ the better and fayꝛer to speake, as penish soles they ought to be conteyned and dispysed.

Howbeit yf any sholde demaunde them, by what verye such a thynge is done. They wyll answer forthwyth, that the doctrynes of theyꝛ scoles, that it is in the vertue of sacramentall woꝛdes, pꝛoferred & pronounced ouer the bread In suche wyse that yf there were no body that vnderstode, oꝛ herde the sayd woꝛdes, that neuertheles the sayde transsubstantiation woulde folowe, so that the sacrifice had intentiō wyth mater conuenable. &c. But certaynly I greatly wōder & haue pyte on thē that they be so blynd and haue not so much vnderstādyng to cōsyder and so that our Loꝛde spake not to the breade when he sayd. Take eat, thys is my body. Noꝛ he spake not to the wyne. As S. Luke receyueth whā he wꝛote. And toke the cup & gaue thākes, & sayd. Take ye it & distribute amōg you. Also afterward lykewyse he gaue the cup after supper sayng. Thys cup is the newe Testamente in my bloode, whych is shed foꝛ you. In the whyche wꝛytynges and all other of the newe testamēt this mater is very euydēt ꝑ he neuer spake

to the breade nor wyne. Than it maye be well sayde that these poore folke be very vnwyttye, that in secrete hydynge alyde, not wyllynge to be herde and vnderstande of anye) blowe and speake thus ouer the breade and wyne. Wherof o Lorde Jesus Christe neuer gaue vnto the neyther example nor worde. But it is the custome that alwayes one errour engendreth another errour.

¶ The.iii. declaration of the assystence or corporall presence of Jesus Christ in the Sacramēt of bread and wyne at the masse.

In thys poynt more than in any other they haue sayled, & erred greatly, whā they sayd, wrote, preached, gaue to vnderstande, and taughte, that in the steade of bread and wyne (as they saye) vnder the shapes or kyndnes vysyble, whyte or blacke, yelowe or reade, it is al one, the body of Jesus Christe really and in dede, entyerly, corporally and personally in flesche and bone, as great and parfyte as presently he lyued, all holy is hyd and contayned. And in thys wyse they haue prouoked almooste the vnyuersall worlde to manyfeste and publyke idolatry. Agaynst the whyche importable abusyon it behoueth to resyste myghtyly wyth the holy scryptures.

And as fyrste of all we muste retayne and note well howe the artycle of oure fayth, that Jesus Christe dyed for oure synnes, and arose for oure Justification. And after hys resurrection ascended into heauen, and sytteth on the

Rom. viii

mat. xviii

ryght

ryghte hande of hys father, reygnynge in ma-
iestye, to whome all power is gyuen, in hea-
uen, in earthe, and in hell. That he assended in
to heauen vysible in the presēce of the Apostles
and dyscyples it is certayne. Of the whych vō-
derfull ascencion they were saythfull and true
wytnesses, as it appeareth in the Actes of the
Apostles by sayncte Marke in the laste chaptre
of hys Gospell. Also sayncte Paule wrytynge
to the Collossiens sayth in thys maner. Yf ye
be ryssen wythe Chryste, seke heuenly thynges
that be aboue, where Christ is, syttyng on the
ryghte hande of the father. It soloweth well
than, syth that Jesus Chriſte is aboue in hea-
uen syttynge on the ryght hande of hys father,
that he is not here in earth betwene the preistes
hādes, nor closed in a bore or aulmery, for hys
body was neuer but in one place at ones.

Philip. ii
Actū. i.
Mar. xvi
Col. iii.

Therby yf hys bodye be in heauen, for that
tyme it is not in earth, and yf he were in earth,
it shulde not be in heauen for of certaynte a ve-
ry perfyghte bodye is but in one place at ones
as I sayde afore, and it is no nede to dreame
or allege any myracle of God, and saye that
God is almyghtye to make it be done, and to
multyplye it at ones, in sondry places, for that
is the rauynge ymagynacyon of man wythout
foundation of scrypture. And that god maketh
suche a multiplication we haue none assuraun-
ce of scripture, nor diuine promys.

Cauendis
a labellis

Wherfore to saye. God maye do it, ergo he
dothe it. That sayinge is nothynge worth, for
here is no questyon of the power of God. And
it is all certayne that God hathe the power to
make all the Asses, Horses and Mules in the
worlde for to speake, as he made Balaams asse
so speake

Argumen
tū a posse
adesse ni-
hell cōclu-
dit.
Nu. xxii.

to speake, howbeit he doth it not.

ii. Pet. ii. Moze ouer we haue neuer red in holy scripture that he hath multiplied & put all at one tyme only body in sodry places. But rather made it to transport fro one place to another at hys Dan. xiiii pleasure, as appereth of Habacuc that by an angell was incontinēt borne frō Judea into babilō but whā he was in one place he lefte the other.

Act. viii. Lykewise it is sayd of Philip, after þ he had baptised the gelded man a mā of auctorite vnder Candace quene of the Ethyopiēs þ the spyrite of our lord rauished hi sodenly, & was foūd in Azoto

But that one onely body hath dē in sondry places at ones was neuer red. wherfore to say that God doth such a miracle wout appertenyng, wout sight of any thing, wout any knowlege, the foliche dreame is to great. The workes of god be manifest, clere, opē, & certayn. And neuer dyd miracle on any maner body, wout manifesting it. The workes of god be not couered (euidēly whan they concerued bodyly thynges) But as I sayd clerely & opēly. Thā to say and affirme such a miracle wout euidēce and syght great certitude, is greatly to erre, & to cōstreyne the people so to beleue, by fyre, water, blood shedding, deth, prisonmēt cozdes, & hangmē, is moste cruell tyranny. Moreouer we haue infalyble certificatiō by the holy scripture, þ the comyng of the son of mā, that whā it wold please hym to mat. xxiiii depart fro heuē shold be visible & manifest. For as S. Math. saith. Yf any say vnto you Christ is here, or there, beleue him not, for as the lightning sheweth fro the ozyent, & appereth vnto the occidēt, so shalbe the coming of the son of man And therof the holy angels of god gaue greate Act. i. wytnes whā they sayd to the apostles. Ye men of Galile

of Galile, what ſtãde ye ſtyll, beholdīg ꝑ ſkye. Thys Jeſus ꝑ is receyued frō you into heuen, ſhall come alſo as ye ſaw him aſſende to heuen. That is to wyte opēly, viſibly, clerely, & manifeſtly, not hid, couered, wrapped, or clothed wyth breade or dowghe.

And yf vnto all this be anſwred by ſophiſticall fātaſy, ꝑ is vnderſtād alonely of the comīnge at the day of iugemēt, & not in the ſacramēt, wherfore (as they ſay) he remaineth w̄ vs in body & ſoule ꝓpetually although ꝑ he vydeth him, and ſheweth hym not. Thys is a ſaīng at wyl, wher w̄ they haue abuſed vs in tyme paſt whiche ſayng was eaſy & light to beleue, here wfore whē we beleued it by the ſeductiō of hypocrites.

Alſo ꝑ ſayeng is blaſpheming, & maketh Jeſus chriſt a lyer. which ſayd expreſſely, that we ſhall haue alway wore folke w̄ vs, but we ſhal mat.xxvi.
not haue hī alway. The which wordes we muſt neceſſaryly vnderſtād, of his body, & his humanite. For as touchyng his holy ſpirit it is ouerall, & alway w̄ thē ꝑ be hys, as it is ſayd in S. Mat. Behold I am w̄ you to ꝑ end of ꝑ worlde. matxxviii

Now is thys an ouer dullyng & darkenynge of the ſpirit & vnderſtādyng of ꝑ people to bynd thē & cauſe thē to ſtop & ſtey at a lytell breād, at a thyng viſible & corruptyble, to cauſe thē ſeke him there, which is of ſouerayn maieſty in tryumphaūt glory. For now he is out of his tyme of his infirmite, & neuertheles, in ꝑ putting and holding of him w̄out any order & politiō thus in a lūp, hyd vnder this dough, he ſhold be more let by thā euer he was in ꝑ ꝓſēce of Pilate, yea yf one wold not ſay it, lyke a maiſter fole, dominicayn, a furbyſhor of old baggage. The whiche ſōtime, in ꝑ cite of Geneue opēly ꝓched ꝑ he

made

made hym selfe as ipteell as a Pylympye, and yf it were not that mater is so ernest, and that I haue doloz of the solysshnes of suche one graceles. I colde not abstayne me foz laughyng.

But in leauynge the fooles in theyz folye, I wolde wyte, what vtilyte oz profyte myghte come to vs that he were wyth vs in a ipteell mozsell of bzead so hyd: whan he hym selfe sayde, yf he ascended not to hys father that the holye Joh̄s. xvi Goost sholde not come, and whan he was ascended in to heauen, that he wolde sende hym, whyche he dyd at the daye of Penthecost and sytte also on them that it pleased hym.

To be bzefe thys poppysshe doctrine is cause of the vnpuersall destruction almoost of all the world. And they ought not foz the couerynge of theyz lyes, the better to exercyse theyz vnlaeyat auarice, foz theyz pzyde, theyz marchaundyse, and rappne foz to gyue some apparence and colour to theyz mater, foz to allege oz bzyng forth these wozdes. Thys is my body that is gyuen foz you. Foz by thē none other thyng is shewed but pzesence sacramentall in the bzead and wyne, not as it hath be sayd vulgare oz commune. but sygnifycatyue and Sacramentall, whyche is and ought to be taken in greate reuerence in mynde of the deathe and passyon of Jesus Chzist, repzesentynge the bzennyng loue and greate charyte wherwyth he loued vs, and hys holy spirite wherwyth he hath quyckened vs. Betokenynge also the loue that in very charite we oughte to loue eche other, as membzes of one bodye, wherof Jesus Chzist is the heade and that it is so, the same wozdes gyueth knowlege therof. Foz it is certayne that, that we do se that is to wyte the bzead, oz as they saye the

whytnes

Whytnes of bzeade, is not the bodye of Jesus Chriſte.

Therfoze yf any ſaye to me. It is true, that whyche is ſeen is not the bodye, but vnder that oz wythin that whych is ſeen, the body is conteyned and encloſed. Thys is well gloſed, and thus alterynge the purpoſe, and the wozdes of Jeſus Chriſt they be nomoze taken in theyr purenes and ſymplycite, as he preferred the without gloſe oz addycion, foz he ſayde not vnder that oz wythin that is conteyned my bodye but ſymply ſayd. Thys is my body as it was ſayd of the Paſchall lambe. Thys is the paſſage of the Lozde God. And neuertheles it is very euydente that the lambe was not the paſſage, but that onely it betokened the paſſage. In thys maner alſo the bzeade is not the bodye, but it ſygnyfyeth the bodye, as in another place it is ſayde, that Jeſus Chriſte is the ſtone, howbeit it is certayn that he was not the ſtone, but that by the ſtone he was ſygnifyed as repzeſented. To thys purpoſe ſaythe ſaynte Auſtine thus. Res ſignificantes accipiunt nomina rerum ſignificatozum. Non enim dicitur: petra ſignificabat Chriſtum, ſed abſolute dicitur petra erat Chriſtus. In lyke maner of ſpeakynge he ſayde. I am the very vyne. That is to wyte, I am ſygnifyed by the wyne.

And aboue all it is to be noted ſouerayniy. It is wyten he beleued the wozde of the Lozd. And it was reputed foz ryghtwiſeneſſe and accozde was made betwene hym and the Lozde, of the whyche Juſtyfycation and accozde was gyuen vnto hym the ſygne and token of Circumcyſion, and in ozdeynynge the ſayde token the Lozd God ſayd vnto hym. Hoc eſt pactum meum,

Theſe be ioly curteyns.

Exodi. xii

Lambe Paſſaige

Bzead.

1. Cozin. x. Stone.

Johñ. xv. Vyne.

Gen. xvii.

meum. Thys is myn accorde or cõnaunt. How, wit it is very ouident that the sayd incision or circumcision was not the sayd accord or cõnaunt but was onely the signe of the accorde or comnaunt. wherby yt I sholde aske of a lerned persone, the parfite vnderstãding of these wordes thys is my comnaunt. He wold say to me, thys is the sygne of my comnaunt. Also I wold say to hym of thys. Thys is my bodye, thys is the sygne of my bodye. For it is all one maner to speake, so hyghly and parfitly in al thynges lyke as there is no mã that could reasonable say to the cõtrary Other textes ynough there be in holy scripture, where such maners of spekyng is vsed, wherby it was not necessary thus hard ly to take thys texte after the letter. Hoc est corpus meũ, that is to say, this is my body Woute swet mystical & spirituall knowleg, but it hath behoued so to do for to grease & fatte the belyes of these fat bulles, & rayse ꝑ world inadmiration. Also bycause the yuell of abomynation shold be rayled in the holy place, and that therby the man of pryde and of synne, he of whom the comynge is after the operation of Sathan in all power and lyenge myracles wõders shold be exalted & worshypped as god.

Circumcision.

Mat. xxvi

i. Cor. xi.

Psal. xxi.

Dani. xi

i. Thes. ii

Notably the holy apostle dyd say, synges & lyeng wonders. For in this masse & blowe bred great wonders loy lyes he hath ymagyned. Is it not well dreamed, well lyed, & raued to haue sayd that all the accidẽtes of the bread, & wyne, as whytnes, roũdes, whyght, tast, sauor moystnes. &c. & remayn there Wout subiect, that is to wyte Wout foundatiõ & substaunce. Is not this very hardily spokẽ to say ꝑ they hold that they beare, & that they close the body of Jesus

Christ

Chriſt, all of hys heyght, all entyer, all alyue in
fleſhe & bones thus & ſo, and whether they wyll,
I demaūde ones again what meaneth, & wyl-
leth thys poore ſacrifier whā he pronoūceth the
wordes ouer the breade ſaying. This is my bo-
dy, leuyng the reſt of the texte euangelicall, and
addeth preſūptuouſly this word, enim, ſayeng.
Hoc eſt enim corp⁹ meū, that is to ſay, for thys
is my body. The whych worde, enim or for no-
ne of the euangelyſtes dyd adde, wherin they en
terpryſe vpon the worde of god. Yf the ſayd ſa-
cryfier wyll ſay that it is his own body that is
hyd vnder thys whytnes & kynde of bread, it is
certaynly a foule and a ſtynkyng thyng. Yf he
anſwer þ it is the body of Jeſus Chriſt, wher-
fore ſayth he not than. Hoc eſt corpus Chriſti,
that is to ſay thys is the body of Chriſte. By-
cauſe it myght be vnderſtande what he ſayde.
And yf he ſay, that he receyueth the wordes one-
ly, he receyueth the wordes that Jeſus putforth,
takynge them materyally, or by maner of no-
thyng. To that I anſwer, that wordes taken
materyally, (by theyr owne ſcholaſticall doctri-
ne) ſygnyfieth nothynge.

Moreouer I aſke of them, where they haue
promes & aſſuraūce of god that euery tyme & as
ofte that they ſhall pronoūce ſuch wordes that
the body of Jeſus chriſt all fodely ſhall deſcēde
betwene theyr handes. Yf they allege this texte
Hoc facite in cōmemorationem meā, that is to
ſay do this in the remēbraunce of me. It is not
anſwerd to the purpoſe. For it is ryght manyfe-
ſte þ he ſpeaketh not there, & maketh not any
cōmaundement that he ſholde do ſacrifice, but
ſpaīe of the cōmeſtiō & eatyng of the bred, why
che ought to be vſed in the cōmemoratiō of the

charite

charyte, deathe and passion of oure Lorde Je-
1.Cor. xi. su Christ in shewyng the same (as sayntt Paule sayth) tyll that he come, that is to wyte openly and manyfestly at the greate day of Dome, and oughte not to stepe so muche at thys verbe substantife, Sum es est, that is in Englishe am was and is, wylyng to conclud that he is there corporally, lyth that he sayde. Hoc est corpus meum, thys is my bodye. For thys verbe substantife, albeit that it is expressed, yet prouyeth he not bodyly presence, but soueraine and spirituall, lyke as he sayde. Where as two or thre be gadred togyther in my name, there am
mat. xviii I in the myddes of them. He sayde expressely. In medio eorum sum. And neuertheles it is very certayne that he wyll gyue none other thynge to meanynge but hys goostly assystence, not personally or corporally, as these Papistes haue preached that not onelye Jesus Christe is there presente really in bodye and in soule, but also (that more is) the angels and sayntes, and all the celestiall courte. Wherin they shewe enyerly the effycace of errour, wherin they be fallen, and haue not somuche vnderstandynge to knowe that they confounde them selues. For lyke by theyr saynge they putte and multyplye the bodye of Jesus Christe in sondry places at ones, so muste it be than that all the Aungels and all the sayntes of God be in dyuers places at ones. And yf they be so ashamed to consyder it. I woulde lerne of them the texte of the word of God, where they fonde thys, and yf it were so that they haue none I deteste them as dreamers and cursed lyers.

And yf we bryngе for the the .vi. chapitre of sayntt Johan, where as he sayth. I am the lyuynge

lyuynge breade whyche is descended from heauen, yf any eate of thys breade he shall lyue eternally. And the breade that I shall gyue, for the lyefe of the worlde is my flesshe. Than afterwarde he sayde, except ye shall eate of the flesshe of the sonne of man, and drynke hys bloode ye shall haue no lyfe in you. He that eateth my flesshe, and drynketh my bloode hathe lyfe euerlastynge, and I shall reyse hym vp agayne in the laste daye. For my flesshe is very meate and my bloode is very drynke. And thys allegation I answere that in all thys Chapiter Jesus Christe manyfesteth and declareth, hym such as he is and was, that is to wyte our lyfe and onely ayuer of lyfe.

Moreouer he wylled to take away the folyshe attendaunce of some poore blynde folkes that folowed hym for none other thynge, but that they thoughte that he wouldе fede them bodyly wyth oute any more laboure, because he had nourysshed them by the multyplycation of .v. loues, at one tyme, and of .vii. at another in the Desertes. Other (as it appeareth in the same chappetre) esteemed hym the sonne of Joseph. And by thys contempned hym wythoute estemynge any thynge of hym but that he was a man, and nothynge of diuinite they knowlege in hym. That whyche onelye dothe fedyth and nourysheth our soules and spirites, wherfore because they shoulde not pretende any ignoraunce, and that they shold not excuse them of synne, he sayde vnto them. I am the lyuyng breade whyche descended from heauen. That is to saye, from eternyte in tempozalyte, by the onely mercy of my father wythoute meryte of any creature. He sayde than. I am the lyuynge

John .vi. Mat. xiiii and .xv.

bread that is descended from heuen, as yf open-
ly he had sayd, despyse me outward almuch as
you wyll, yet am I other than ye wende, ye se
the body wythoute that ye do despyte, but in the
same abydeth the plenytude of diuinite.

Collo. ii. Therfore it followeth, the bread that I shall
gyue for the lyfe of the world is my flesche. The
whych he hath greatly accomplysshed by hys death
In the whyche for to quycken vs, he hath wyl-
yngly gyuen hym selfe in parfyt sacrifice, offe-
rynge hym selfe by great obedience, with a bre-
nynge loue to hys father for oure redemption.

Johan. x. And ryght properly he calleth hys flesshe bread
heauen by breade and lyuynge breade, bycause
that he and hys father be one selfe thynge. In
the whyche sygnification, the holy apostle cal-

ii. Cor. xv leth Jesus Chryste heuenly man, or otherwyse
he shoulde not be oure lyfe and nourysshynge.
And lykewyse as the breade is not made for it
selfe but for the nourysshynge of other, also Je-
sus Chryste the verye sonne of God is made
man for our redempcion and lyfe, as it is sayd
Verbum caro factū est, that is to say, the word

Johan. i. became flesche. Ye yf that by lyuely fayth & assu-
red & stedfaste confidence we be vnited & knyt to
hym, than the very true intelligence and ryght
certaynte of thys chapter is nothyng of ꝓ corp-
porall and carnall cōmestion but of the spiri-
tuall commestion or eatynge that is made by a
lyuely, entyer and stedfaste fayth, whyche vnyt-
eth, encorporateth knytteth vs to Jesus Chryst,
whyche causeth vs to tast hys holy worde, as
hym selfe declareth in the sayd place, where as
he sayth. The wordes that I speake ben spirite
and lyfe, the flesshe profyteth nothynge, that
is to wyte, carnall thoughtes haue no place

here

hereaboute, or eyther the flesshe eaten & swalowed in to the belye or stomake. But it hath pro-
fyted muche fastened on the crosse, and to the Lord God offred and sacrified. For truely the flesshe eate[n] profeth not the soule, and to say that it were the fedynge of the bodye, it were to me ryly spoken. And it behoueth necessaryly for to vnderstande thys chapitre, as it is aboue sayd, yea yf it please not the aduersaryes to make Jesus Christ a lyer for to defende theyr fantasy. The whych by the same chapitre it is ly-
ghtly and spedefully shewed, yf it please you to cō-
syder it well.

Johan. vi. Mēs ve-
rey corpos re nescit.

In a certayn text he sayd thus. Who so euer beleueth in me hath eternall lyfe, & I shal rayse hym vp agayne at the last daye. In the other texte he sayth. Who so eateth my flesshe and drynketh my bloode hath euerlastyng lyfe, and I shall reyse hym vp agayne at the laste daye, wherin manifestly sen that by these two textes is simply sayd, all is one thing of the sayth and of thys eatyng, and who that beleueth in Jesu Christ, eteth and drynketh the body and blood of Jesu Christe. Ore lles the lyrste propolition (That is to wyte, that who so euer beleueth in Jesus Christ hath the lyfe euerlastyng) shold be fallsyfyed by thys thyrd that soloweth. Verely, verely I say vnto you, yf ye eat not the flesshe of the sonne of man, and drynke not hys blood ye shall not haue the lyfe in you, howbeit afore he affyrmeth that who so euer beleueth in hym hath euerlastynge lyfe. Wherby it soloweth in fallably, that to eate the flesshe and to drynke the blood of Jesus Christ, to come to hym and beleue in him is one selfe thing, & there is no mā lyquynge how subtyll that he be (yf he be not all

Johan. vi.

Note

onte of hys wyte) that can saye agaynste it, and that it is true, howe many thousandes of chyldren, yonge adolescentes and other persones hath be and shalbe in euerlastynge lyfe, that neuer bodyly dyd eat of thys vysible bred, nor dranke of the Chalyce, and euermore the processe is generall, whan he sayth veryly I saye vnto you, yf ye eate not of the fleshe of the sonne of man, and drynke not hys bloode, ye shall not haue the lyfe in you, wherfore it is necessarye to take and vnderstande thys texte. Non sic manducat iniqui. Not of the vysible and outwarde eatynge, but of the invysyble eatynge, whyche is the inwarde sayth.

Sayne Austine vnderstode thys well whã in the persone of Jesus Christe and of the Jewes he wrote thus. Illi putabãt erogaturis corpus suum. Ille dixit se assensuris in celũ, vtiq; integrum. Cum videritis filium hominis ascendentem vbi erat prius certe vel tunc intelligitis quia non eo modo quo putatis erogat corpus suum, vel tunc intelligitis quia gratia eius non consumitur morsibus. Item donec finiatur seculum sursum dominus est, sed tamen hic nobiscum est veritas domini. Corpus enim in quo resurrexit in vno loco oportet veritas autem eius vbiq; diffusa est. That is to saye. The Jewes thoughte that Jesus Christe wolde haue gyuen them hys body for to eat, and he answered than that he wold ascende in to heuen hole and parfyte, bycause they shoulde knowe and vnderstande that they shulde not receyue it as in suche manor as they thoughte for hys grace consumeth not by morselles. Moreouer vnto the ende of the worlde the Lorde is aboue. But the trueth of the Lorde remayneth here below wyth

De cõsec. dist. cap. primam. quidã hereticis.

wyth vs. For it behoueth that the bodye of the Lorde whyche is ryse be in one place. But the treueth of the Lorde spredeth ouer all.

Item Fulgentius spekyng of Iesus Christ wrytteth thus. Ibens erat in celo secundum humanam substantiam cum esset in terra, et de relinquens terram quum ascendisset in celum. Secundum vero diuinam et immensam substantiam nec celum dimittens quum de celo descendit, nec terram deserens quum ad celū ascēdit. That is to saye, Christe by hys humayne substaunce was absente from heauen whan he was in erth, and was leaupnge the erth whan he ascended to heauen. But by hys diuine and infynite substaunce be lefte not heauen, whan he descended from heuen, nor also lefte not the erth whan he ascended to heauen. Fulgenci' ad Thras mi liber. ii

I haue alleged these two auncyēt doctours not for to gyue auctorite, or by them to approue the trueth, of the Gospel (for the vertue and power of the worde of God dependeth not of any creature, neyther in heauen nor in earthe, and yf all the worlde were agaynst it, it remayne true euerlastyngly.) But I haue onely brought them to shewe that whych is sayde before is no newe thynge, as these false Antichrystes geue to wyte, that allege theyr lyes dreames, and fantasyes, settynge aside asmuche as in them is possible the holy word of god, by theyr glosses and traditions, by theyr dyspynctions limytacyons inuentions after the whyche worde of God not wythstandynge (wyll they or not) all the Boppyshe order shalbe iuged afore God. Wherby entyerly to the same I do holde and stey me, eastynge of all that is sayde by men, in that whyche concerneth diuine thynges wyth-

Quid hic dicent Scripticii, i. Pet. iii.

out euydent and true auctorite of scrypture after the whyche all Chrysten men oughte to be redy to gyue answere, and to satysfye to all men that aske the them a reason of the hope, whyche is in them. Than sythe it is certayne that Jesus Chryste, as touchynge the boode is in heauen lyuynge and regnynge, as sayne Peter wytnesseth the sayenge. It behoueth certaynly that heauen receyue hym vnto the tyme of restoringe of all thynges, that God hathe spoken by the mouthe of all hys Prophetes in the tymes paste we ought not to seke hym bodyly in anye other place vnto the tyme that he shewe hym selfe openly. Who that wyll not forsake all verytie of scrypture, oughte to lyfte vp hys harte vnto heauen wyth all hys vnderstandynge and myndе abydynge in humble desyre, the houre that it shall please hym to translate vs in hys reste. Not worshyppynge here below in any visible thyng, for the scripture sheweth vs otherwyse.

I. Pet. iii.

Actuũ. iii.

☞

Also Jesus Chryste in ordeynynge hys holy supper, and the Sacramente all breade to hys dyscyples sayde symply. Accipite, et manducate, that is to saye take and eate, and sayde not. Respicite, adorate, ỹ is beholde and worshyp Nor neuer any of the Apostles intyced or prouoked any to suche worshyppynge as the prestes of babylon haue done. For whose tyranny it may please the lord God in hys strong hande to delyuer hys poore people. So be it.

Math. xv

And yf agayne (notwythstandynge the thinges afore sayde) stoborne ye they do reply these wordes of Jesus Christ. Hoc est corpus meum that is to say, this is my body to be true, to that I answere that there is nothynge more true so

that

that it be wel vnderstandē of vs, for it suffiseth not to allege textes of holy scripture, but yf thei be well applyed to the true knowlege of the holy goost well expounded and tryed. Dr els Sathan agaynste Christe sholde triumphe, ye and false prophetes, heretykes & such foilte agaynst the churche of God wolde beare hym awaye. Mat. iiii.

In conclusion of thys mater it resteth that euery one be well aduerted that all that whych we haue sayd in thys party, is onely for to gainsay the ignorantes that do mayntene so fat and grose an assystence, and bodyly presence of Jesus Christ in the sacramēt wyth a multiplycatiō such as they say, For it is not to be doubted that Jesus Christ assysteth not at hys holy supper of that same, but certaynly by a maner vnspeakeable & vnable to be told, and vnto vs for the tyme incōprehēsible. Of ꝑ which assistēce he by his grace make vs partakers. Amen.

¶ The fourthe declaration to vnderstade what the Masse is.

THynke ye not my dere brethren that in speking againste the masse, that it is spokē againste the ordinaūce of Jesus christ the institutiō of his holy supper. But to the contrary it is for to yelde and restore it into the purete, whych Jesus Christ by his goodnes hath ordeyned and instytuted. For truely there is nothyng sayd nor done in the masse, but it is contrary to Jesus Christe and hys worde, the whych lyght is to be knowē by this declaratiō.

Fyrst this word masse is a new terme to spēke of ꝑ which holy scriptures neuer made mēcion Masse

The whyche terme signifieth, all that whyche is sayde and done in the same from the begynnynge vnto the ende, compyssynge ceremonies, inclinations, songes, syngynges, melodies, sensynges, syghtes wassynges, the introyte, the confiteor, the kyrie, the gloria, the oration, one or many, the epistle, the graduall, the prose, alleluya, the gospell the crede great and lytell, the per omnia, the canon, the sanctus, the pater noster, the agnus, the post communion, the requiescāt, or ita missa est. Yea & a masse is solépnal or hye or els low or dyre, one vniuersall & sozal solke, another perpeuier, and sor the fraternytes of patronage onely, one sor the ryche, wher in is mooste syngynge, another sor the poore wherin is leaste syngynge, one of the daye, another at pleasure. as of the trynite of the holy goost, of the .v. wondes, of the crowne of thornes, of sayncte Fraunceys of sayncte Austyne of wyllm, of sayncte George, of sayncte Robert and a myllyon of such sortes. One sor the tyme, another sor the goodes. One to go a yiage, another to come agayn, one sor beastes, of sayncte Hubbert sor dogs of sayncte Antony sor swyne and hogges, of sayncte Loy sor horses. &c. One sor the syuynge, another sor the dead, one sor marriage another sor other sortunes. One of Gaudeamus, another of Requiem, one De ventre, another de terribilis. &c. And after as the masse is suche vestymentes, is assygned. As louers deuyse by colours, and players. That is to wyte, yelow sor the apostles, Reade sor the martyrs, Grene sor the confessors, whyte sor the virgins Blacke sor the dead or the soules, and so consequently of other. It is a dreame to thynke thereof.

Not sor-getyng the huntynge masse.

Now

Nowe it is so manifeste that the very blynde folkes maye se that of these thynges afore sayde Jesus Christe neuer spake, and of it all ordeyned nothyng. wherfore to cast away these fantasyes of men, is not castyng away of that whyche Jesus Christe hath instituted. And yf any make obiection that there be good thynges in the masse, at the leaste as is the epystle, the Gospell and the Crede, the Pater noster, and other lyke and oughte not thus to be dyspysed. To that I answer that it sufficyeth not to haue good thynges, but they oughte to be well vsed, and they must be applyed as they oughte to be. Also enchantours nycromancies and wytches that in theyr noughtines vseth some good wordes shal they be excused of eryme, whych a wyse man wold not care. And lykewyse by the same purpose may be said to excuse the masse because of the good wordes sayde therin, which greatly is abused and done otherwyse than the word of God supporteth, and that it is so, it appeareth clerely, whan Jesus Christe preached declared and shewed forth, the Gospell and hys holy worde to euery creature. Not for to eate or synge it. And yet these poore sacrifices in nothynge do it, sauke onely they reade or synge a certayn gobbet. Yea and in a speche which the people (and them selfe, for the moost parte) do not understand. Albeit that sayne Paule in the power of God commaundeth that noe shal not speake in the churche, that is to say, in the congregation of the faythful, but onely in a speche that euery one may understande, or at the leaste afterwarde for to be expounded and declared, for what auayled it (although we saye good thynges) and speake Frenche, Dutche or Irysh

Math. xvi

1. Cor. xiiii

in the presence of them that vnderstandeth it not: and so it is to synge, rede or say the Gospell in Latyne or other wordes of God and is not vnderstande. what edyfieng cometh therof what institution: or what doctrine of helth is to the symple people:.

Juge nowe I praye you, syth the beste of the masse (as they do vse it) is nought worth what than is the residue: Truly it is a let of saluation. I destruction and ruyne of all goodnes, so fearfull (to them that know it) that neuer was none such lyke as I do declare it S. Paul sayth that the gospell is the power of saluatiō to all beleuers, but he sayth not that for syngyng of the gospell, to crye it, to howle it, or bere it in a goldē boke or syluer before the stomache, or in a to well hangynge aboute the necke (as many fooles esteme) but he meneth the Gospell to be shewed, preached, declared, and receyued in the vertue and power of the spirite of God. For asmuche as sayth (wythoute the whyche none may be saued) cometh of herynge.

Roma. i.

Quomodo audiēt absq; prædicante

And what thynge was there euer that hath put aside the euangelycall preachynge as thys prowde masse. Yf sayncte Paule came for to preache in the masse tyme, God knoweth howe he sholde be receyued. Lykewyse yf a pardoner or a berer of Rogations, or any other tryfler shold come, yet they wyl say to him, Make haste the offre is longe, & neuertheles they be agreed. Wherfore thinke ye that they wold do to a sim-

Actu. xx.

ple christē person that wold gaynsay theyr abuse O lord god, where is the tyme þ thy seruaūte Paule contynued & prolonged hys sermon tyll mydnight: And syth we be in this purpose þ we are, seyng that the Pope doth poynt hym selfe

so well

so well wyth the name of Saynt Peter and S. Paule for to mayntene hys tyranny, where is the masse that any of them both sayde? We rede in the Actes of the Apostles how Saynt Paule ii. Cor. xi. went from towne to towne, from on region to another, in Asye, Affryke, & in Europe to thentente to exalte, preache, and shew forth the name of Jesus Christe, trauaylynge by lande and see vnto the death for hym. And how he dysputed and confounded hys gaynsayers. But of the masse there is no mencion made but onely, of brekynge of breade, and of the holy supper of Jesus Christe, the whyche by the masse is holy abolysshed and set a syde. O miserable abuse.

¶ The. v. declaration is of sondry frutes that come of the Masse.

IT is wrytē that an yll tre can bere no good frute wherby after ỹ knowlege of so much Mat. vii. euyll that thys vnhappy masse bryngeth to vs, what frute may ye now know therby? but errour hypocrysy, ydolatry, trōpery, beggyng, seduction, stryfe, blasphemy, malediction, and abhomination. To be shorte, it is a totall dampnation and perdition. And thys I speake touchynge the secrete and hyd thynges. But as to the vysible thynges of the worlde & the flesshe that euermore bendeth to a bothemles pytte of euyll, I shall declare somwat.

It is comonly sayd that all thynges be made for the lyfe and so they say, of whome Saynt Paul speketh, that theyr belly is there God, the whych belly is a terrible god, where to without cessyng much is offred, much spended & sacrificed notwithsta-

Operemini non ceni qui perit. Johā. vi. Phili. iii.

notwythstandynge that it tourneth all to cor-
ruption, and that it neuer gyueth reste to thes
mysserable seruauntes that settyth all theyr ca-
re to satisfye fatte and pleasse it, as sleuthfull,
lykerous, dronkēnes, kermorauntes, fat calues
fat bulles, and suche maner of swyne.

Nowe was there neuer suche an inuention
founde so subtylly as to lyue wythout takyng
payne, wythoute labour or thoughte, they ke-
chyne well furnysshed for to make fatte suppes
and to fede theyr fat trypes thys is I ensure
you a plentyous masse that bryngeth forthe so
muche dealy frupte, vnder apparence of holy-
nes wherwyth the poore worlde is swallowed
vp and deuoured. Thynke (I praye you) howe
muche frupte bryngeth in theyr synger by syn-
ges that they name the offertory of the masse.
Corbam. Corbam. Corbam. Mark. vii
These byg lubbers take no thoughte for all the
weke to fede theyr rybawdrye. Alas for pyte,
howe many poore women bereth to them that
wherwythout they sholde fede there chyldren,
or helpe the poore nedy. And in dede thys ma-
ner of offeryng came of the fyrste Churche of
Iesus Christe, where as the faythfull brought
of theyr goodes and gaue them to the Deacon
that was ordeyned a seruaunt to the poore, to
dystrybute to them that whyche was gyuen to
hym. But these felowes take all and kepe all,
wherein they be open theues, for they kepe to
them selues the goodes of the poore, to fede
and mayntayne theyr fylthynes and fat bellys.
Thys is the fyrste frupte.

Another frupt much lyke to this, thys plen-
tyfull masse bryngeth forthe, by the whych the-
se worshyppfull massemōgers haue gadered and
heaped, whā vnder the shadow of longe pray-
ers

ers they haue deuoured the hou-
ses of the poore wydowes and orphans. The Mat.xxiii
whyche principally was made for foundati-
ons of annuersaryes peres myndes and pere-
ly and daily masses. By the whyche false and
outragyous meanes they haue obteyned and
heppyd vp ryches vnpossyble to be thought, as
housyng, rentes, lyuelodes, possessyons, Lord-
shyps, townes, castels, couertyes, baronnyes, Jam secun-
dukedomes, and that moreouer realmes, and tis ad ra-
principalytes. Here is a shewd tree in the erth dicata ar-
ouerplanted and roted, the whych neuertheles bozis posi
shalbe cut downe and destroyed by the swerde ta est.
of God.

And from thys meruelous, earthly and so Math.iii.
ryche fruyte is another spronge. That is that
these shorne massemongers, that at the begyn-
nynge were poorer than Coblers, haue made
themselfe to be called maysters and lordes, and
a boue all other haue occupyed obteyned and Luk.xi.
vsurped in euery place the fyrste states. Than
came they into yberte (not of spyrite) but of
the flesshe, redy and lycensed to all cupll. And
moreouer they haue exempted wythdrawē and
seperated them selues from the obedience whi-
che by the commaundement of God the ought
and owe (wyll they or not) to Princes and lor-
des. For sayntē Paule wrytteth thus. Omnis Rom.xiii.
anima potestatibus sepercmentibus subdita
sit. That is to saye, euery soule be subiecte to
the hyghe powers. But the holy apostle sayde
not. Omnis anima laica, that is to saye, euery
laye mans soule, but euery soule, as was ones
answered at a collyege of Parys by a mayster
alle, whole noisetrylles and fete ought to haue
bene clouen, and sent to pasture,

Out

Out of all thys sprong onother frut more pleasaūt agreable, and delicious to the tendre and delycate gentylmen. That is, that by one accorde (yea, and by a comyn law made among thē selues) they shold lyue in mery wantonnes and lecherous pleines, Without labour or trauayle, for theyr hādes be to softe, but to play at tēnes, boules, tables, cardes & dyce, to leap, & daūce for theyr pastyme is behouefal; but for to laboure eye, because they be anoynted, greased, and theyr pates plucked. And all this solations goodnes cometh of thys holy masse. O masse masse how gētyll art ÿ, how louyng & pleasaūt to these folke. How can they hate, how cā they leaue thee, how can they banysshe the, seyth thou hast set thē in such an easy quyete & rest, to trauayle nothyng at all. And ÿ more is yt they can rede a syngle masse, lyeft vp theyr armes & knele, hauing a pozeous to bable theyr matins they nede none other thyng, as for bokes, volumes, and quayres of holy scripture to serche & study, it sozeth not, for they be not reqlit for ÿ masse and as for to study it is a melācolious besynes werynes, and anoyous not cōuenable for such ydell beastes, that wouldе lyue wythoute any thought & by the sweat of other mēnes faces,

O how cōtrary is S. Paul to thēr The whyche not vnderstandinge that he was an Apostle of Jesus christ, a bishop, but not mytred, not horned, a doctour of verite, a doctour of the church not hooded, neuertheles he wrought vñ hys hādes, & for to do so he admonisheth & desireth euery person, but what haue thei to do vñ god or S. paul

Yet onother fruit of this masse, & thā a great euyll I will shew as now. The fruit is great, & encreased, for neuer haue layed so many egges & hatched

hetched so many chekyns as thys masse hath
brought vs thourne poules. And what man cā
thinke the nōbre of the cokerelles þ renne after
harlots, as cockes after hēnes. And whā these
Joly louers haue layd theyr laughters & lytten
theyr broetes they lyt in theyr tēples, ligyng as
cockes on theyr perches, yea (& ypperlyer to say)
reskant in contrefayt thinges, gaping eryeng, &
howling. So many cockes, cockrelles, & pullets
that is to say, of monkes, freres, nōnes, prestes
lay lysters this fat masse hatched, & feryth, that
it is nōder to beleue, and to satisfie so great a
nōber, it was of nore necessary to buylde many
henhouses & nestes to lodge so many layrynges. Thā nōbre yf ye can all the cloysters abba-
ies, pryories, monasteries, temples, chanonryes
prebēdes, alters, portatifs, & not portatyfs, and
such other thinges that the masse hath brought
forth. And vpō that, thinke a lytell I praye you
and ye shall perceiue what it may be, is it not wel
multiplied. Iuarye hath wroughte a pace, as
wytnesseth one of theyr ozder named Wyllm de
Peraldo, in his tyme bishop of Lions in the la-
me þ he hath made of vertues & vices, in the se-
cōde parte, in the tytle of Symony. Where as
he sayth, þ auarice hath found the multitude of
aulters & the collectes of the masse, the whyche
thyng finably is tourned into horrible idolatry
For by þ meanes the poore people haue be ler-
ned to serue & worship god, in tēples & places ma
de vp mānes hande. Albeit (as Esaye saith & S.
Stephā allegeth) þ the most highest is not habi
tāt in the maner as thy wene for þ tēple of the
lyuyng god is the hert, the soule, & the spryte of
the sayth full. For the whych cause Jesus Christ
sayd, that the trewe worshyppers worshypped

Guilhelmus de Peraldo.

Esa. lxvi. Actu. vii.

Johā. iiii

not

not the Lorde God neyther in the mountayne nor in Jerusalem, but in spirite and trueth. And therfore sayth sayncte Paule, that the faythfull is the habitation and temple of the holy goost. And also Jesus Christe wylynge to geue consolation to all faythfull people, in speakynge of hys father, of hym selfe and of the spirite of verite, whych the worlde can not comprehende sayd thus. We shall come to hym, and make oure dwellyng wyth hym, he sayd not, that we shold come into a temple, or in such a place, or in such an aulter. But he sayd, we sholde come to hym and make our dwellyng wyth hym. Wherfore thā by your aduyse hath the people thus be taughte to renne hyther and thyder, but for to catche such as they bryngen? O insatiable coueytousnes. Certaynly I dare well saye, that the bybdars or watchynge theues lurkynge in woodes, be not to be dredde as these Antychristes, the whyche haue not alonely pylled and robbed the temporall goodes fro the people but haue caste out, and by theyr false doctryne almoost all the worlde oute of the waye of saluation, and streyed it from the Lorde God and frome all verite. Here aboute we oughte not to speake, but onely bewayle, sob and wepe by greate doloure and heuynes. And therfore I leaue to speake of theyre false myracles, of theyr ydols, of Golde, Syluer, stone, earthe and of woode. &c. Of theyr pylgrymages theyr byages, and suche maners deceptes whereby the worlde is brought in to a darke botomles pyt.

1. Cor. vi.
ii. Cor. vi.
Joh. xiiii.

Thys is the cupll that at the begynnynge of thys vngracyous frupte I was in purpose to speake, that of all cupllsit is the greatest, and neuer man coulde ymagyne worsse. And what

wolde ye worſſe, tobe begyuen into reproued
ſences. ¶ To be ſtryken wyth ſo great darkenes, Ue qui di
that they do come and iuge the good to be yll, citis malũ
and the yll to be good. All this by thys maſſe is bonum.
come on the people as ye may clerely vnderſtã- Eſaye. v.
de by thys that is declared aboue.

Of thys euyll aboue all other the Prophe- Eſay. vi.
tes haue made mencyon whan by great thꝛete- Mat. xiii.
nynges of the euyll that was to come ouer the Marc. iiii
myſbeleuynge people, haue afoꝛeſpoken the Luce. viii.
blyndnes and curſednes thereof. And is it not Johã. xii.
reaſon that he that wyll not take and receyue Act. xxviii
blyſſynge that curſynge come to hym, wherꝛ- Roma. xi.
pon it nedethe not to pꝛetende oꝛ allege igno- pſa. c. viii
raunce, in ſaynge, yf there be any euyll it is o-
nely foꝛ them that hath inuented it, and truely
alſo foꝛ them that foloweth it. As it is wꝛy- Math. xv
ten. Yf one blynde man lede another, bothe of
them falleth in the dyche. And therfoꝛe I pꝛaye
euery one to beware.

¶ The vi. declaration is of the cauſe and wherfoꝛe the maſſe ought to be mayntayned.

The cauſe is euydente, ſyth it bꝛyngethe
foꝛth ſo much fꝛuyte. Is it not a ſpꝛing
of fat ſoppes and bꝛothe? Is it not a
good myche cowe, and who ſaw euer
ſuche a cowe that ſo eaſyly, ſo ſweetely, and ſo
eatly hath ſo many pygges? wherefoꝛe ſhoulde
they haue it ſyth they fynde it ſo good? Truely
wyth good ryghte they maynteyne it. Foꝛ it is
vere handſome foꝛ the bely. They haue no ne-
de to do any thyng, leſſe foꝛ to ſtudy. What

wyth ye moze. Other cause I fynde not where-
Da. xiiii. fore it ought to be mayntened, but yf it be lyke the sacrifiers of Babylō that mayntened theyr god Bell, bycause they were nourysshed, theyr wyfes and small chyldren, wyth that wyche was offred to the fayde ydoll. But as one Daniell chaunced thyder that destroyed theyr false worckes, and so were confounded. Also God shall aryse, and alredye he hath reysed a Daniell full of the spirit of verite, that shall playnly at the full gyue knowlege of the falsenes of the masse, so couered and cloſed, and there shall our poore sacrifyers be ouerthrowen.

Reuelasse mendacium destruxisse.

¶ The. vii. declaration of the meanes, of the maner, and howe thys poore masse may be mayntened.

SYth that for the causes afore sayde the masse ought to be mayntened, there resteth but the maner, the meane, and how that maye be doone, for it is the chyefe of theyr matter. Attende here poore sacrifyers, for ye haue nomore any other refuge or socurre. And therfore ye oughte to loue me well, seynge that I am so thoughtfull of youre behynes. Herken than well, and retayne the counsell that foloweth, for ye can neuer fynde a better for your matter. Now ye muste note that in many maners a thynge may be mayntened.

Fyrste allegynge auncyente custome, it is nought worth to you here about. For howbeit that syth. xiiii. yeares youre masse hath be reysed, taughte and buylded in apes toyes, and iuglynges wyche we se nowe, yet was it not

in the

in the auncyent and cpiste churche. And there fore yf we muste allege auncyente custome, it is not for you, but agaynste you euerywhyte. Moreouer in dyuine thynges, and that are by the ordynaunce of God contrarye custome made by men, hath no place. And ought not to be called custome, but abuse and corruption.

Secondly a thynge is mayntened by pluralytye and multytude. The whyche thynge maye be doone in humayne thynges onelye to make an ende and agremente vppon the dyfference that maye be betwene men. But suche a thynge can not be done, nor ought to be done, in thynges stablysched of God. For truly the verite of God dependeth not of greate nombre of the wyll or fantasy of men. Wherby albeit that ye allege great multytude of folke for your parte, that in thys case cannot serue you, for it is not to purpose.

Thyrdly, by lyes, falce vnderstandynge, wylynes ypocrysy, keppynge good countynaunce, symulation, feynynge some very yll thynge as yf it were very good, for to mayntayne themselfe for a tyme, wherwyth many amonge you, at thys youre greate nede can not greatly arme, couer, and help youre selfe, but yet truly at the last it cannot warraunte you, for by processe of tyme a thynge paynted or steyned dyscouered wyth the wether. Frontis nulla fides.

Fourthly than ye shall merke and to make short that in.ti. other maners a thyng is mayntened.

The one is by force, the other by ryght. wher fore one of these thynges ye must chuse, adupse you whych of ꝑ two is most fyt or mete for you

Super omnia vincit veritas. iii. Esd. iiii.

Jf ye yelde you to the ryghte truly your masse is at an ende. For falsenes ypocrysy and lyenge dreames by ryght and verytie are caste downe. Than resteth nomore to you but the force, why the is not the beste parte. So wote J not what to do, but that by your wycked spirite (as ye haue well begonne) at the force ye shall kepe you, and in asmuche as ye maye do, stop, and lette the generall Councelle. By thys meane ye maye maynteine it for a tyme. But the Lorde (agaynste whome ye fyghte) wyll destroy you at the lenghte.

O Christen people consyder by what meanes these gallantes mayntenethe theyr bestynes, is it not all by force. They enpyson, they destroye, they pyll, they dryue awaye, they banysshe, they burne, they slee, they drowne and murdre as many as they maye, as manye as gaynsay them. By shameles lyes also such workers of iniquyte (bycause they dare not abyde the lyghte) dyffame all louers of verite whyche is extreme malyce. To gyue golde, syluer Jewels and presentes to whyche they knowe haue power to maynteine them, they be dyligent For theyr owelye hope is all togyther in men, wherin manifestly appereth their vnexchewing and approchyng ruyne. For cursed is þ̄ mā that taketh the flesche for hys arme and hys strengh-tes. Jt is sayde that all plantes whyche the he-uenly father hathe not planted shalbe rooted oute. That is to vnderstand aswell of the wycked, as theyr workes. Moreouer it behoueth vs well to hope that God by hys greate goodnes wyll sende vs some vertuous Ezechias or reyse a true Josias that by hyghe courage shall set and constitut an ordre ouer all. Than shall we se

Jere. xvii.

Wath. xv

we se the face of the Lorde shyne vpon vs, as the bryghte Sonne after a derke clowdy wether. For yf the holy Sacramente that not onely representeth to vs, but also presenteth vs the precyous body and worthy bloode of oure redemptour and onely saviour Jesus Christe, were kepte in the pureries. Yf the sayde holy and sacrate supper of Jesus where in hys simplycite well reuysed forwarde, the vsage of the same well obserued, the effycace and frupt therof well understande, the deathe and passion of the saviour re(by reaule we shold not be vnkynd agayne thoughte at large the premysses pronounced and declared as it oughte to be, the masse so full of cerimoni s patkyly amended and correcte truly the poore world, the whych by it is so greatly troubled and wasted, shold be in reste, and frome a greate vnhappynes, shold retourne in to tranquylite and felycite. The whyche it maye please the eternall father to grue vs, for the reuerence and dygnyte of hys onely sonne moste deste beloued hys derely Christe oure Lorde, to whome be perpetuall honoure and glory: Amen.

T.C.G. to the kaythfull reders.

MOst deare brethren and frēdes, bought (as sayncte Peter sayth) not by golde or syluer, but wyth the precyous bloode of Jesus Christ, suffer you not to be bought and solde the sacrifyces vnto thys daye haue bought and solde vs, and be ye not seruauntes to men, as subiectyng you to them for to dysplease the Lord God. But consyder your liberte and spirituall dignite, wherwyth Godhath

1. Petri. 1.

made you free and worthy, and leaue the seruytude or thraldome of the masse and of these sacrifiers, that putte you in ouer greate subiection, agaynste the ordynaunce of oure Lorde, as here afore oure faythfull and goode frende Marcort, hath full well propoled and shewed, as a true enfor or iuge Wherunto I pray you by the name of Jesus to thynke diligently theron, and exactely to iuge, as it was afore sayde to you in the begynnynge, wythoute hatred or corruption iugement. And thou reader principally whyche hath the knowlege of these thynges. Beholde howe thou mayste be excused afore God, seynge that thou assystethe to the masse heade of all idolatrye and abhomination, as vnlynge to communicate and be partaker of the table of Christe, and of Antichriste, or of the deuyll, and by that meanes to serue two contrary Lordes, whyche can not be done, for it muste all to the one, or all to the other, not halynge wyth bothe the fete, but as Helie
1.Re.xviii sayd. Yf the Lorde be god serue hym. If Baal be god, folowe hym. Yf also the supper of god is of God, kepe it yf the masse be not true leaue it not wauerynge on both sydes, as folke with two faces, whereof sayntc Paull reprouynge the Corynthyans that lykewyse wolde assyste to eyther of them, sayde. Ye can not drynke the chalyce of oure Lord, and the chalyce of deuyls Ye can not be partakers of the table of oure Lorde, and of the deuyls table. Wyll we prouoke the Lorde to &c. &c. And yet aboue all, thou myserable whyche hath cleare knowlege of verye, howe dare thou procure, take and receyue the benefices, that iustly we oughte to call benefyces or forcerys procedynge of thys foule,

Thou knoweste that they be gooddes de anathema or of curfyng more horryble thā that of Hierico, conquered. Thou arte not ignozaunte in receyuynge a Bysshopryche, abbay, cure, or chanonry, that thou consentest to all the abhominatiōs whych be daply done in the sayd places, agaynst the honour of god. what excusatiō can thou pretende afore God and before man, seyng that thou knowest by the worde of God that they be but abuses? Some wyll saye, yf I take not this benefice another shal haue it that shall persecute the Christians, that shall ruffle with the profites therof, and that wyll gyue no thynge to the poore. To that I answere thou whyted wall, wylyfor, paynted sepulchre, and false hypocrite, that thou oughte not to do in any wyse. for the apostle sayth. It behoueth not to do euylles, to thentent that there may aryse goodnes therby. Thā, what is he that knoweth not that nycheffes causeth they? possessours to be dāpned, by pryde, auarice, glotony, & by lechery that procedeth of thē, as of a foule puddle. Thou thā that receyueth the benefices and singeth the masse, or at least wayes then cōsentest and assystest them that lyuge it. Be it for to haue the cōmodite, or profyte and lyuing, making short of the gospell, wyth the other in peace and rest. And in dyggyng and hydynge the talent of the lord in the meane whyle. What soeuer gospell and verytie thou sayste that thou hast, thou arte the lesse excused. For as blynde and leder of the blynde, puttynge offence and slaunder afore thy neyghboure thou dooste not commytte ydolatrye onely, but causethe the other to doo ydolatrye, seruynge the ydoll whan thou Roma. iii

sayst by wordes, or doest wyth a peece of breed
Exo.xxxii and saye, here is thy God, thy sauyoure that
Psal.c.v. agayne bought the, lyke as Aaron as than by
iii.Re.xii. ouer greate infyrmyte and oplobedyence wyl-
led to please men more than God, And also Je-
roboam styred more by ambycion and couey-
tyse than by ignorauuce sayde to theyr people
sytyynge for the a Calfe here is the God o Is-
raell that lede the oute of the lande of Egypt.

Alas my mooste beloued consyder in what
fearfull inconuenyent, in what peryll and dan-
ger of perdycion ye be, in sayynge before youre
eyes and communycatynge to suche horryble
iii.re.xii.g blasphemes, agaynste the maiesty and goodnes
ii.pa.iiii.a of God. Therfore leaue and forsake such ydo-
iiii.Re. latry compynge oute of Babylon, or elles put-
xxiii.a. tynge a waye cupll fro amonge you, resist with
iiii.Reg. power to destroye it, as the true ministers Mo-
xviii.a ses and these true kynges Asa, Josaphat, Jo-
In oratio- sias, Ezechias, and Manasse. But more sooner
ne Ma- by the lyuely and myghty worde of God, euen
nasse. as it belongeth you to do. Albeit that it is en-
joyned to the paynces and gouernours to put
all suche ydolatry to rupne and confusyon, by
all meanes that maye be. Otherwyse yf ye perse-
uer thus, ye shall neuer entre into the lande
of promyssyon, nomore than Aaron and hys
syde, but yet that more is to be esteemed, in to the
realme of God, the spyrituall and very lande
of promyssion. Into the whyche God by hys
grace wythdrawynge vs fro thys worldy Eg-
ypt lede vs by the great Moyses and myghty
Josue, whyche is Jesus Christ. Amen.

But bycause the better and bryefelyer we
maye knowe the blacke for the whyte, the dar-
kenes for the lyghte, the eye dreame fro the ve-

rite, I

epte, I wyll reherse in an epploge a lytel gathe-
rynge paynted as in a table I wyll sette forthe
the sayde masse wyth hys colours, wherin at o-
ne syghte, the holy mayde be thoughte, but not-
wythstandynge more pmagyned in the harte.
For in wrytynge of it, and posterynge it, all
quylles and pencelles wouide neuer suffice, for
the hygh / nd infinite abuses (that in thys mas-
se so dyffygured) therin conteyned.

¶ Here folowe certayne dampnable a-buses that are in the masse, con-trarye to the holy sup-per of Jesus Chryste.

1 FOr asmuche as the sayde masse is but mannes inuencyon, and neuertheles commaunded, as yf it were of God. Agaynste. Deuter. xii. a. d. Math. xv. b. Roma. xiiii. d.

2 That it is in suche dysguysynges and pom pes of vestimētes in dyuers facyōs and colour to the folowynge of the Jewes and paynyms. Agaynste. Luke. xx. g. i. Peter. iii. a. ii. Thimo. ii. c.

3 That it is ordeined after such a sorte, that wythoute holyed stone that wythoute tapres and ryngynges it ought not to be sayde. Agaynste. Math. xxvi. c. i. Cor. xi. e.

4 That they esteme the same the more worth forthe persons that saye it, constitute in moost hyghe office and dignite, agaynste. ii. Parali. xviii. c. Roma. ii b.

5 Bycause that they do oblations and sacri fice of it, as sacrylenge Jesus Chryste agayne

Agaynste

agaynst.i.Cor.xi.e.f.Ebre.ix.g.x.c.d.

6 By the same promysynge satisfaction and remission of synnes.agaynst.Isaye.lxiii.d Ebr ix.c.Iet.viii.b.

7 Because that they haue so much in the same,they falce and blasphemous canon.Of the whych the abusyons be these.

¶ The abusyons of the Canon.

THe Canon is more esteemed of them thā the Gospell, for they haue deffended anye lay persone to reade it, agaynste. Galathy.i.b.

2 It is commaunded them to reade it vppon payne of deadly synne, agaynste Deute.v.d. Prouerbi.x.a.

3 They make oblation of breade and wyne. agaynst. Ebre.ix.c d i.Pet.i.d.

4 They offre the sōne to the father,that hath offred hym selfe. Agaynste .i. Thymothe .ii.b. Ebre.i.a.

5 They praye that theyr sacrifice may be accepted as the sacrifice of Abell and of Abrahā agaynst.Ebre.xiii.f.

6 They esteme as the Capernaites to eate Christe in flesthe and bones wythin the breade. agaynst.Johan.vi.a.

After the Canon.

8 Inte same they deny the article of the ascencyon of Cryste. Agaynste. Luke .xxiiii. g. Iet.i.b.

9 The preste alone breaketh and eateth the breade.Agaynste,Luke xxiii.b.i.Cor.xi,b.

Of

10 Of that superstycyously they make thre partes of the hoste. Agaynste. Wath. xxvi.c. i. Lozin.xi.f.

11 Of that is sayd onely in the mornyng, and fastyng. agaynst. Mat.xxvi c. Johan.xiii.a.

12 Of that it is defended to touch the breed and the chalice that the preest toucheth, against Luke.xxii.b.

13 The death of Christ is not auanced therin agaynste. i. Lozin.xi.c.

14 They do the masse in commemozation of sayntes. Agaynste Luke.xxii.i. Lozin.xi.

15 It is sayde foz the dead. Contrary to the supper ozdeyned foz them alyue. Agaynst. Mat xxvi.c i Lozin.xi.c.

16 They lyfte vp the breade and the chalice that it maye be wozshypped. Agaynste Exodi. xx.a.

17 Foz the iestures and countenaūce that they make lyke ypocrites mōmers & iuglers wozthy to be laughed at. Agaynst the Ephe.v.a.

18 Bycause that oftentymes the sacrifier is a fozmicatour, whole masse thē selues haue defended to be herde, howbeit it is herde. agaynst i. Lozin v.c.

19 Of that one is constreyned to cōmunicate wyth the fozmicatoz, howbeit we ought to eate wyth hym. i. Lozin. v.c.

20 Foz that they cōferme and fauour another purgatozy than the bloode of Jesus Chryste that one cleuseth vs. Agaynste. i. Johan. i.c. Ebze. i.a.

22 Foz that they celebrate as Symonyakes foz syluer and other tempozall thynges against theyr institutions. Against. Mat. x.a. Act. viii.c.

22 Bycause it is applyed and sayde alwell

foz

for beastes and thynges that be loste, as for the people, as wpliyng to heale all soores wyth one playster, agaynste. i. Cor. ii.

23 In that one is solempne, and hath many ceremonyes, and maners of dygryptes more than the other, agaynste. Math. xxvi. c. Lozin. xi. c.

24 In that the synger of the masse is called more worthy, & to haue more auctorite than all the aungelles, than the vyrgin Mary and saintes, agaynst, Roma. ii. b. Ephe. vi. c.

25 In that, that by the vertue of the wordes they esteme that Jesus Christe descendeth bodyly into the hoste, wyth all the court of heauen, agaynst. Luk. xxiii. g. Act. i. d. Act. iii.

26 By that in so greate superstition they kepe theyr hooslies subiectes to rottēnes and corruptyon, in boxes and awmeryes, bearynge them at certayne tymes and dayes thorow the stretes, agaynst. Math. xxvi. c. Cor. xi. e.

27 In that they retourne home as solysthely wyth the same, as they wente out therwyth, agaynst. Cor. xiiii. c. d. Col. iii. c.

28 In that the sacrifyer speaketh in secrete, ouer the breade and ouer the wyne, openly contrary to the institution of Jesus Christe. For it is euydent and certayne that our Lord spake not to the bread, nor to the wyne whan he sayd take, eate, thys is my body, &c. But he spake alowd to them that were there assystent. Math xxvi.

29 In that they say & make the masse in the cōmemoration of aungels, and sayntes, dyrectly agaynst the intention of Jesus Christ that sayd. Hoc facite in commemorationem meam, that is to say, do ye thys in the remembraunce

of me

of me.

30 In that by theyr ouer greate boldnes and pryde, or rather curled sacrylege they gyue to the people but the one halfe of the sacramente, as yf they were but halfe Chrysten folke, or that Jesus Chryste was not so wyse as they be whan he sayde. Bibite ex eo omnes, that is to say, drynke of it euery one. And of thys mater sayntе Paule wryttynge to the Corynthians, wrote not onely for the sacrylyers, but for all the people. i. Corint. xi.

YE shall knowe many other abusions of the masse in the boke called the Cautelles or wyles of the masse. Certaynly full of cautelles, in the diuine rationall with oute reason and nothynge lesse than dyuine, in the some Angelyke, more than inhumayne and deuylysche. In the pastoralll the soules fede and nourysche wyth thystles, and at the pontyficall brydge of all euyll wherwyth they be all holly fylled.

¶ These be sondry fruytes of the masse that be moost commune and notable.

1 Multytude of prebendes.
2 Multitude of preestes.
3 Multitude of temples and chaples.
4 Multitude of aulters.
5 Dyuers oblations and offrynges.
6 Worldly ryches and pryde.
7 Idlenesse and trewandysse of the shauen.
8 Multitude of harlotes.
9 Fayned houres and prayers.

Detesta-

10 Detestable hypocrysy.
11 Deuourynge of wydowes, orphans, & the poore.
12 Renounsyng and destruckyng of the death and passion of Chriſte.
¶ And so consequently of the other, whyche are infinite.

TO make shorte the errour of the masse is moste deadly and hurtfull aswell to the goodes as to the persones, in asmuche as it semeth to haue mooste sygne of holynes and goodnes, seynge that it is all execrable or cursed. Truely the venym wherewyth the pestilence is coucred anoyeth and greueth more greater than that, that is seen open.

Itemissa est.
Amen

3. Esdras. 4. chap.

¶ Supee omnia vincit veritas.
Aboue all thyng the truthe ouercometh.

M D XLVIJ.

¶ Prynted at Wyttenberge
by Hans Luft.

Stc 11314c

de), *continued* :—

FIRST EDITION : VERY RARE. Practic
states in one of his other works that h
the title of this work he call[s] himself do
Spanish Tongue in London.

Prefixed is a dedicatory letter to Ludovi
te of Richmond.

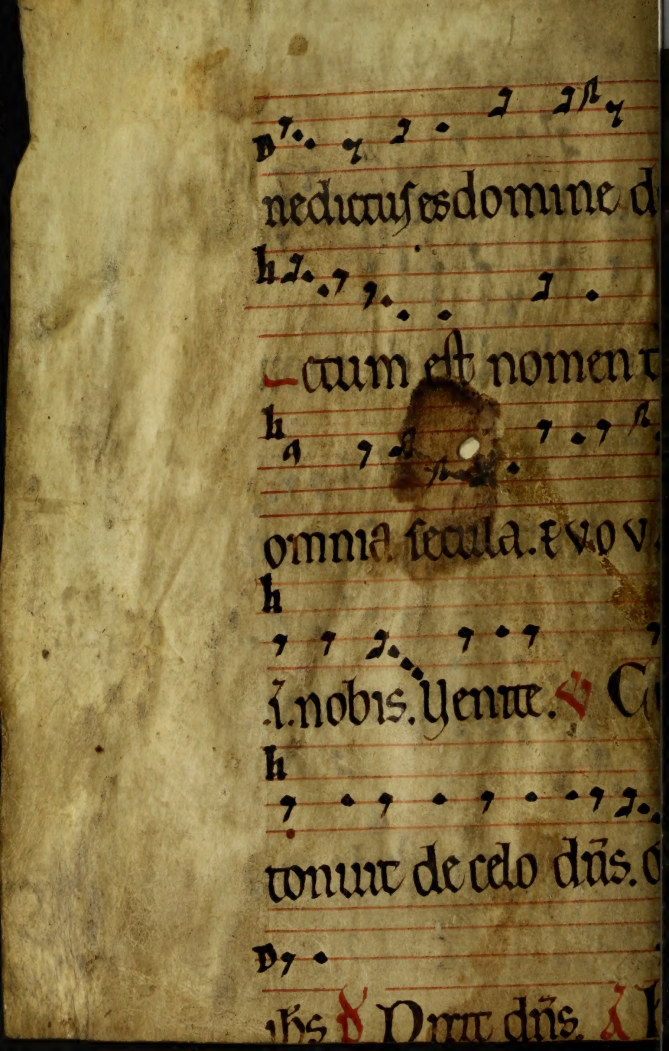
ATE (John). The Auncyent Histor
ble of the warres betwixte the
ly chefly of the fyrst enterycyon of
ndon the kinge, and of the fyna
ram, wrytten by Dares[us] a Troy
ldiours . . . and digested in Lati
sythes translated in to engysshe
rly imprinted. Anno M D L V. Colo

ılgentes in monte ce

dentib; illis de mon

n dyerrus uisionem

is resurgat. EVOVAE.

uox facta est de ce

dilectus in quo mi